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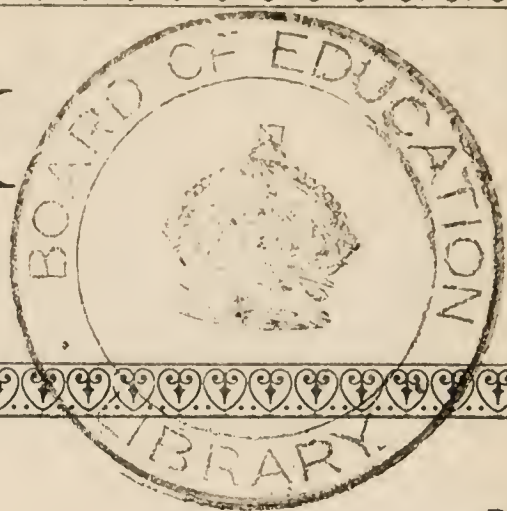






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# The Outlook Tower

“Another Magazine? Truly of making many books there is no end!” Such, we realise, may be our welcome.

Our  
Raison  
D’Etre

How, then, have we courage to stand sponsor for a new periodical? Because *Education for the New Era* is designed to promote International, and to record the growth of Experimental, Education. These are two sides of the problem of Reconstruction which, we venture to think, have never yet been adequately valued, and we purpose in this Magazine to draw the attention of educationists and of the general public throughout the world to their supreme importance. We desire that *Education for the New Era* shall be a medium through which each country may acquire that which is of value in the principles and practice of others.

This Quarterly, therefore, will in no way confine itself to any national administration, or to matters of purely national interest. It will, rather, try to foster that wider spirit of democratic brotherhood springing to life in so many of the movements of to-day.

Until 1914 we were, on the whole, rather inclined to look upon mechanical exactitude as true perfection. During the last five years, however, the world has been arriving at a new recognition of the value of Education, and there has been growing in each nation a realisation that beauty, and truth, and harmony are born only of the free intelligence and understanding of the human soul. In the wrack of fallen empires lies the ruin of policies and systems, and the foundations of kingdoms that have withstood the shock are rent and fissured. But the spirit of man through suffering and

endurance has grown and gathered like the great light of dawn spreading in the heavens; and already “the fields outside the city of the dead are scarlet with roses.”

Freedom, and Tolerance, and Understanding have burst the doors so carefully locked upon them in the secret chambers of the souls of men, and are spreading abroad under the restlessness and destruction of these times. In all the realms of thought and action they move: not least in Education. We desire that this Magazine shall help to bring Freedom and Tolerance and Understanding into all relations, not only between parent and teacher and child, but also between one nation and another. We believe that the best educational system of any nation is but poor if it provide only for the needs of that nation, and have not, as a factor in its development, the aiding of teachers, students, and the general public of other countries, to a wider knowledge.

It is no easy task, this that we have set ourselves. It is a task for the carrying out of which we invite—nay, need—the support of all who are affected by or interested in the wider problems of Education. In these pages we wish to have a free interchange of ideas between countries, for only in this way shall International friendship and esteem be fostered. Thus, too, will be laid the foundations of a plan which later on we hope to be able to develop—the plan for the establishment of an International Fellowship of Teachers, meeting in annual congress, who shall arrange for mutual exchange of work in different countries.

But if we are desirous of promoting International education, we are just as earnest in our wish to provide a record of



the Experimental work being done all over the world—work of the utmost value to the Present and to the Future. Pioneers everywhere are endeavouring to apply the New Ideals. Some have triumphed already; others have gone down to failure. But all have their place; all have done or are doing splendid work. Yet each pioneer of necessity remains apart in his own little environment, for the prophet is without honour in his own country. In *Education for the New Era* we hope to publish accounts of different experiments, providing encouragement and stimulation, perhaps at a critical time, to some lonely worker. We wish, through these pages, to make such pioneers feel that they are members of a widely-scattered brotherhood, thus giving them a sense of unity and strength, and an inspiration to still further effort. Much that is valuable has been lost to the teaching profession as a whole through the lack of any record, and it is on that account essential that a chronicle be kept, and one covering as wide a field as possible. We ask that any reader, in any country, who himself has applied the New Ideals to ordinary school routine, who is testing and modifying to suit his own need, or who knows where these are being done, will let us have descriptive accounts of the work; we ask also that teachers will take advantage of our section of Questions and Answers.

The principles underlying practically all

these unrecorded experiments are those of self-development, self-government, and democracy in Education. And not these alone; but a wider understanding of religion as apart from sectarianism; a more true patriotism, which, giving love to the Motherland, yet is International in expression. The educational pioneer studies also modern psychology and its bearing on Education; he gathers eagerly whatever may help him in his labour of love. On all these things is the world of To-morrow being moulded—we must see to it that our children, through adequate training in the schools of To-day, are prepared to do each his share of work in that world. But, in our endeavour to give scope for the free practice of the new methods, we have no wish to do away with much that is of value in the old.

We shall include in our numbers stories for children which try to follow the new lines of thought, and shall be glad to receive suitable contributions to our stock. Later on we may be able to add a section for parents who wish to introduce modern ideals into the home life and training of their little people.

Parents and Teachers! we dedicate this Magazine to the Child of the New Era. Support us by criticism and by questions, by commenting on the views we express. It is only thus that we shall be made worthy to help in the sacred work of training the Citizens of To-morrow.

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# Philosophy and Education

## I.

### The Witness of Art ; and Some Reflections on Education

By E. SHARWOOD-SMITH, M.A.

*Headmaster of Newbury Grammar School*

**I** SUPPOSE it will be generally conceded that the study of art in our schools has received less attention than so important a subject deserves. I will not attempt to discuss here at any length the reasons for this neglect. There are several. One, I make no doubt, is a system of examinations which lays inordinate stress on the acquisition of text-book information, and in the meshes of which our education has of late years become so fatally entangled. Another is that the teaching of art in the schools is so rarely in the hands of an artist, that is, one who is actually engaged in practising the craft which he is teaching. Any subject the teacher of which is not also a doer, usually becomes stereotyped and formal, and the life passes rapidly out of it ; but in art this is always and inevitably the case. Art is creation, and the creator's business is to give life, not simply to talk about it.

I can imagine, for instance, no more living method of teaching art than for teacher and pupils to combine in decorating the walls of a room, or indeed of the whole school, with frescoes, even if they have to be obliterated from time to time. As a rule no such chance is given to teacher or taught. The method would probably be considered completely subversive of discipline. In any case, the teacher is not to blame. He is the victim of a vicious system which makes it impossible for him to live

except by such an incessant grind, by such long hours of teaching, that his creative faculties are numbed and paralysed. The remedy for this, if we wish our art to improve, is obvious, and I will not insist upon it here. Whether, however, such a revolution in the principle of teaching art, and whether in addition to this the careful and systematic training of all scholars in craft-work, as is strongly urged by some of the ablest writers and speakers on education, would of itself provide in time an adequate remedy for the pretentiousness and vulgarity of much of our modern art, is another and a very debatable question.

My personal feeling is, that as our art, if I may so put it, is not so much a disease as a symptom, a far other and more drastic remedy is needed, and, if it is to be sought in the schools, it must imply there a re-orientation of the whole attitude of the authorities, a complete change in the traditional atmosphere ; the abolition, for instance, of the system of marks and prizes, form orders, and rewards and punishments, and, particularly, of competitive examinations. All of these practices seem to me to be nicely adjusted to the making of the future profiteer and exploiter of society. And a civilisation where " fortunes made in business " take rank as the chief good of existence to many of its citizens, is not likely to produce great art.

But this is a large subject and requires



a larger and more detailed consideration than I have space for now. I will only refer to it incidentally. I propose here principally to deal with the question of art from a somewhat different point of view, as a record of the achievements and ideals of a people or an age, and to suggest that it is worth consideration whether more attention might not be devoted to it in the school. At present most of us have grown up without the possession of any norm or standard to which we can refer particular examples.

Now I think it is fairly obvious that "art," in this sense of the material output, so far as it still exists, of any epoch, is a valuable mean for appraising the contribution made by a people to the general advancement of mankind. It is sometimes the only touchstone on which one can test the quality of a civilisation. It is often the most sensitive instrument for recording progress. Through its assistance we can get into close and sympathetic touch with the chief motives which have stirred the minds of a people, even though they may have been hidden from the folk themselves, and which have actuated their dealings with one another and informed their general attitude to life. Of course, it need hardly be stated that for the complete understanding much more than this is needed. In some circumstances, a great enrichment of the world's thought has almost lacked material expression altogether, as was the case with that contributed by prophets and teachers of Palestine. On the other hand, the ancient civilisations of Mesopotamia, and the Nile and Ganges valleys, are completely unintelligible without it. Anyhow, for that general point of view which, in my opinion, is the first aspect that a student should grasp, and which should, I think, precede the detailed study of any period, there is nothing more illuminating than an acquaintance with the work that the men of the time have left behind them on the

earth. It is the natural approach to learning that the little child makes if left to himself. It is the "illustration" which first whets his desire to read the book; it is the picture that he is first able to understand. And art is pictured thought. Not unwisely do the authors of modern textbooks intersperse their pages with illustrations. But their practice more often than not is carried out without any considered scheme of selection, and, greatest lack of all, with little attention to the process of evolution or growth in the art of the period that they seek to depict.

But even a judicious selection of illustrations from print or picture or photograph is not enough. The actual works themselves as they stand *in situ*, intact or mouldering in decay, should surely be the object of frequent and careful observation. So the lessons in drawing and modelling in a school, which are sometimes so meaningless and barren of values, would become of fascinating interest to the young student. No school, even the most modern, I imagine, is situated in a district that is altogether devoid of buildings of historic interest. This observation would mean, naturally, that small heed would be paid to the timetable, that practically futile instrument of education so dear to the official mind—but then education only begins when the timetable is rent in small pieces.

If, at any rate, one aim of education is to acquire the "seeing eye," I know of no better mean than this. Once the seeing eye is gained, the fortunate student may read in letters writ large on wood and brick and stone, in road and square and field, more clearly and more truly the main message that a people or an age has to deliver, than in any textbook of a later hand, or indeed in any detailed statement of aim or policy, even though it be contained in a document of the very period in question. More clearly than in a modern textbook, because the student is using his



own eyes and not looking through the refracting spectacles of another who, in too many cases, has himself copied from an earlier copy of what was a copy to start with. More truly than in a contemporary written document, because the latter not infrequently is distorted by personal bias, and has been brought forward expressly to justify a particular policy or action, or to praise or defame such and such an individual. In other words, one gets further away from what is called the personal equation. Not altogether, of course, unless one is raised above the level of ordinary humanity, for in reading the message of art, as in other things,

Men may construe things after their  
own fashion

Clean from the purpose of the things  
themselves.

But this perversion is less likely in dealing with art than with written records, and of course I am talking of the main purport, not the digressions and the postscripta, of history.

Art deals with the universal, history with the particular. And it seems to me to admit of no doubt that in the teaching of history just as in the teaching of a language, the outline should come before the detail. First the rapid survey, then the gradual and effective occupation of the country. I know that in education the order is usually inverted, and that we drill our pupils in the grammar of a subject before we allow them to use it in life and practice. In other words, they are trained to observe carefully where each footstep is planted before they may lift their eyes to catch sight of the alluring distance or the enchanting prospect. However, there is strong reason for being convinced that such a custom, though hallowed by almost immemorial antiquity, is fundamentally wrong.

Art, then, is an enduring record, and the witness it gives is, in the main, true and

incontrovertible. It will abide our questioning. Of course it needs interpretation, just as the printed book needs interpretation; but that is precisely the office of the teacher. And it is because the teacher himself so often lacks the vision, is so frequently devoid of knowledge of his own locality or interest in the material records which daily confront his very eyes, that the pupil learns, alas! at what a cost, to go through life in blinkers!

Art sums up, so to speak, the main bearing and direction of a civilisation as a whole, it does not descend to details of persons or places; it paints broadly and in great strokes and masses the picture of an epoch. Let me take a particular instance: it will make my meaning clearer. What, I wonder, is the general impression of the thirteenth century of our era left on the mind of an intelligent boy or girl of sixteen who has studied it in a school from the ordinary textbooks, and, let us say, prepared it for what is now known as the first examination—that barrier which all must surmount who desire to enter on any professional occupation? Well, a somewhat long experience of examiners and their ways enables me to estimate pretty accurately what it would be.

Our imaginary examinee would know something of John's misgovernment and evil life, of the loss of Normandy, of the interdict and Magna Charta (the details of which he could probably patter off by heart), of the extravagance and weakness of the third Henry, a few details of the Barons' wars, and possibly he might show some interest, if he had been lucky in his teacher, in the coming of the Friars. Then he would have been drilled in the beginnings of Parliament, which, it is more likely than not, would have bored him intensely, and in the attempt of the English to conquer Wales. Something like this would be the extent of his information about a period marked by a great spiritual awakening.



Exactly what value that would be to him or what especial help to living his after-school life as an individual and a member of society, I cannot for the life of me understand. But if he were well acquainted with the architecture of any actual church of the period, if he had learnt by personal study the story of any street or building, the evolution of a town from the bronze age downwards to his own time, how the dull records of the printed page would become instinct at once with life, and his strengthless shadows harden into substances almost of flesh and blood. He would learn a great lesson, the lesson of the continuity of history ; that it is dynamic, and not static. More important still, he would have an inkling of the essential unity of all mankind, and possibly some of his narrower patriotism, whether local or national, might fade before a saner internationalism of the spirit.

But for the crown and coping of his education in the interpretation of art, what finer method could be put before him than would be given by a personal intimacy with one of the greater monuments of the piety of those days, like, for device, the beautiful cathedral at Salisbury ? Let me not be misunderstood. I do not maintain that he would necessarily possess after such an experience an exhaustive knowledge of the chief happenings of the time, or even of the cathedral itself. I do not know that it would be much value to him if he did. But I do believe that in the depths of his subconsciousness, in the essential Self, there would be imprinted a feeling of gratitude for the debt that every generation since must owe to those silent forefathers of his own. He would realise more and more the tremendous sincerity of purpose and aim that must have been at the back of their minds, the deep religious emotions that ran as a strong but silent undercurrent through the main stream of their lives.

It is a settled belief of mine that no one can thoroughly understand the thirteenth century without knowing Salisbury. That great cathedral, the most peculiarly English, I think, of all our cathedrals, sums up as nothing else can, the finest thoughts and aspirations of its period. It teaches as definitely as if the actual words were carved in gigantic letters across the building, or the bells proclaimed it hourly in their delicious chime, that in spite of all the poverty, the strife, the cruelty, and the superstition of the age, its outlook was mainly directed heavenwards. The people in whose midst such a fabric took form and shape, still more the actual builders and masons who erected it, could only have succeeded in their achievement because they were inspired with a deep and abiding conviction of the reality of the spiritual world.

They built not for a perishable home  
Who thus could build.

That there was much amiss with that civilisation I can well believe—nothing is gained by making exaggerated claims—much, I dare be sworn, that is far better done now than then. There was filth and vice and the squalid hovels of the poor under the very shadow of the cathedral ; dirt, misery, disease, plague, pestilence, and famine, and, as we know, such sounds and sights as stirred the pity and inspired the charity of St. Francis. Are we free from them now ? We live in an age of science and enlightenment ; we have shaken off the chains of priestcraft and superstition : so men say. We have certainly won notable triumphs over nature ; we have scaled the very heavens in our daring, but—we cannot build a Salisbury Cathedral ! What is the reason ? Is it because we have neglected the teaching of the arts and crafts in our schools ? Is it because of the insistence on the printed book as the staple of education ? That is, I understand, the



contention of some of the reformers. And, no question, there is something to be said for their case, but I take leave to doubt whether they have come near to the proper explanation. After all, there is the Dreadnought, and the motor, and the aeroplane to account for. Our modern work, we are constantly told, is disfigured by lack of thoroughness and sincerity. The indictment is a grave one, and I wonder if it can be sustained. We are apt to judge ancient art by its best, modern art by its worst, achievements. And I seem to have read complaints of inferior workmanship even in mediæval times. And there can have been no slovenly work in the machine that carried the intrepid airmen across the Atlantic. We must probe deeper than this if we desire to get at the root of the trouble. It may be that it is in the community work that our failure is so conspicuous. Certainly the Queen Victoria Memorial contrasts but ill with Salisbury Cathedral—grandiosity with grace; convention with spontaneity; imitation with inspiration. One is of the earth, earthy; the other seems to have caught something of the harmony that is in immortal minds.

I have said that art only deals with the broad issues. On second thoughts, that is if anything an understatement. Its register is in reality far more delicate and informing. At times it stands out as a most sensitive record of chance and change. It can reveal to those who can question it with understanding and sympathy, the first subtle processes of moral disintegration and decay. It marks with sometimes the most accurate dating, to those who have eyes to see, the first beginnings of a new orientation of men's thoughts, a real "break" in the character of a civilisation. I will give for what it is worth, as evidence of this, an interesting experience of my own. It was gained by actual observance of certain works of art, but the lesson it conveyed might have come well from picture or photograph.

As a student brought up in the strictest sect of the classical tradition, I was familiar with the main outlines of the great temples of Athens. I had in my schooldays been taught to draw a plan of the Acropolis; that is, to copy it from a book. Moreover, I had some acquaintance with the superficial differences between the various styles of architecture—mere labels and catch-words and phrases for the most part that meant little or nothing. But my teachers had never seemed to realise the value of an understanding of the art to help to enforce the lesson of history which we were painfully mastering from the bald and jejune summaries of the late Dr. Smith.

When, however, I actually stood for the first time on the rocky platform of the Acropolis, and gazed up at the wonderful facade of the Parthenon, and then turned my eyes to the slighter but most graceful lines of the sister Erectheum, the significance of the message that they were telling dawned on my mind with something like the force of a revelation. The illumination when it came was poignant in its intensity. One particular flash—of inspiration, dare I call it?—made a lasting impression on my imagination. The ruined Parthenon, as is well known, confronts, almost looks down on, the still more ruined Erectheum. Both are of wonderful and indescribable beauty. They differ, of course, as one star differs from another in glory, but they differ also, not simply in style, but essentially in spirit. To me, at any rate, if I did not deceive myself, the teaching of the two seemed transparently clear and plain. The Erectheum revealed a lapse in the upward striving of Athens. There was the ocular evidence of the decline of which one had read in the crabbed pages of Thucydides. The Parthenon, in its majestic simplicity, is the achievement of a people proud, confident, at unity with itself, with no disturbing apprehensions as to the future, above all, with a deep faith in the guidance



of some power far greater than itself. The Erectheum appeals to the sentiment. There is the confession—failure of the power to remain true to a great ideal. It suggests a slight cheapening of the vision ; a slackening of the nerve. There is a subtle, elusive hint of a “past,” a slight touch of over-ornament, of all but Asiatic floridity, of mere prettiness. I do not wish to press this too far. I admit at once that it would have hardly been noticeable but for the proximity of the Parthenon.

Now let us look at the date. The Parthenon was finished in 435 B.C., when no cloud dimmed the brilliance of the Athenian sky. It embodied in its unsurpassable beauty the spirit of the city. The Erectheum, though started by Pericles, was not completed till nearly a quarter of a century after his death. And between the two dates what a change had taken place ! The clouds had come up and woven a veil across the sunshine. The Athens of Pericles and Sophocles had perished ; the Athens of the sophist and the demagogue had taken its place. The infamous affair of Melos had cast a perpetual slur on the fair name of the city. Then followed the terrible climax of the Sicilian expedition, and, in succession, disaster hard on the heels of disaster, until the crowning blow fell, the razing of the long walls at the bidding of the victorious and implacable foe. Is it fanciful to see the mark of the sophist in the Erectheum, the hint that the people’s hearts were set on the “seeming” rather than on the reality ; that national well-being had become more important to Athens than intellectual distinction ? I do not think so. It is obvious enough at a later date when, for instance, one compares Pheidian work with that of Praxiteles, the spiritual graciousness and beauty of the Lemnian Athene with the more sensual appeal of the Cnidian Aphrodite.

And thenceforward a steady degradation

which no one can fail to see, ensued. But—and it is very important to note this—the technical excellence is as great as ever. The manual dexterity is unimpaired ; there is probably greater facility than before. We may draw another lesson from Athens if we think that a great improvement in our art is sure to follow if we give handicraft the chief place in our school curriculum. No Athenian, so far as I am aware, received any formal instruction at his school in art or craft. Pheidias and Praxiteles alike were educated in “music” (which included literature) and gymnastic. They owed their unsurpassed craftsmanship mainly to the artistic environment amid which they were brought up. Yet the identical environment produced a Cleon and an Alcibiades.

So, if we think that we shall produce a nobler state simply by teaching handicraft—the Greek evidence is against us. So is the testimony from the Italy of the Renaissance. The autobiography of Benvenuto Cellini clearly shows that a man may carve and carve and be a villain ! Good craftsmanship and the artistic faculty by no means ensure the best type of citizen. The power may exist side by side with the most ordinary brand of mentality, and also unfortunately with an unstable and anti-social character. Not great art, of course, comes from such as these ; I am speaking of technical skill, the faculty with the tool, the power over the medium or material.

So while the reaction against so much mere book-work is, I think, perfectly justified, and while I hold strongly that the encouragement of the creative impulse in the child is a reform, I am afraid lest the exaggerated claims made for art and craft teaching *simpliciter* in some quarters would only lead to mere dissatisfaction and disillusionment. *Porro unum est necessarium.* And that one thing is a new Spirit. And the Spirit bloweth where it listeth.



## Montessori

[In our opinion the MONTESSORI SYSTEM is a most valuable element in the forward movement in Education, and we propose to devote a few pages to this subject every quarter. The article here printed is of a general introductory character, showing the probable value of the system as a factor of social progress. In the next number will appear an article from the more practical point of view, taking its illustrations from one of the Dottoressa's schools, in which children are being trained from 2½ up to 11 years of age, thus including her advanced method.—Editor.]

### Montessori and the New Era.

BY CLAUDE A. CLAREMONT, B.Sc. (Montessori Diploma)

*(The writer, who has endeavoured to obtain as profound an understanding as possible of Dr. Montessori's work, wishes it to be understood that the following views are expressed on his own responsibility, and do not necessarily represent hers.)*

“WHY,” said a great English idealist one day, “should we not form a group to go round preaching at the street corners and tell every one that they could live happy and beautiful lives if they wished?” Profound mistake! The words of the wise have been accessible to all for centuries. “If the spoken word were everything,” said Dr. Montessori, *à propos* of the same subject, “one could reform the world with a telegram!”

As a matter of fact the paths of the mind are as rigid highways; thoughts, beliefs, ideals—like vices or habits of the body—are as complex and as hard to change as public buildings or cities.

Let but the reformer realise this fact, and “reconstruction” becomes a matter more profound than re-building areas, or changing institutions. The mind and its structure is too often regarded—because intangible—as unreal; but it is real. Like the rings of a tree, added to year by year, the central

ones always remaining, the human personality of any date is dependent on its past. As well think of Rome rebuilt, or of London re-planned, in a day, as imagine the “man in the street” metamorphosed by a sermon, or by some sudden shock—even so great a one as the present War.

People speak—or rather spoke before the fighting ceased—of “after the war” as of a new day, a kind of paradise giving heart in the struggle as a certain reward to crown the end. A new brotherhood would come to birth, class distinctions would be obliterated in the comradeship of arms and the mutual discovery of a common clay; the heroes of a former “lower order” would return to an equality of social status; labour would achieve a higher dignity in the fuller realisation of its functions in the State—but a few regulations, in short, a legislative frame to fit the change of heart, and the New Society would be an accomplished fact.

But are we so sanguine to-day? I, who



have been saluting commissioned ranks, go into the street, and the policeman calls me "Sir." I am spoken to by a prostitute. Mr. Bottomley, in the House of Commons, speaks of "this nonsense, the League of Nations"; and his paper is read by two million people. Nay, take the soldiers themselves, on whom the prophets of a New Era really rest their faith; are they truly so different? I have been among them, and I am bound to say I am less hopeful. I could imagine a Utopia; after what I have seen in certain new schools I can well credit the actual possibility of so beautiful a scheme of things as that described in William Morris's 'News from Nowhere.' But I cannot place these men in that scene, any more than I can imagine it resting upon the average street crowd of civilians to-day. Bolshevism is more in keeping; for who can doubt that that was bred on the battle-field? Not that I mean to alarm, for the British soldier is not in reality much changed. True, he has seen hell, become hardened to things to which it is not well to become hardened (be that, as it may, a preparation for Utopia!), and in many ways he has seen things anew; he will be less docile in future; he will want to be treated as a man should be treated, as an equal and not an inferior; but in himself, in the characteristics which go to make the *level* of a community, the man who will come out of the war is little different from the man who went in. For the majority—and this I believe is true of the peasant class throughout the belligerent countries—war is very much in the nature of a vast misfortune, a calamity which overtakes one, much as one gets caught in a thunderstorm. If alive when it is over, one is glad to get home, and thereafter it is an event to be narrated to friends. The peoples live in a world in which such things *are*; a world, not of their making, and of their relationship to which, and of the part they could play in it, they are as yet unconscious. Their problem is

merely to keep themselves, or to "get on" in the environment in which they have been cast, a social environment composed of other people similarly placed, ruled from above, in which one pays taxes, obeys the policeman, and sends one's children to school; and with which, if it should choose to go to war, one must perforce go too.

But it is not my aim to paint a gloomy picture. Reconstruction of laws, of customs, of institutions, to use the common word, can do much; and the air is charged with it. All I am trying to show is that such reform can never surpass the limitations of those on whom all institutions ultimately rest. Good government, law, a healthy state of industry even, depend in the last resort upon honesty, an attribute of the mind; and unless sufficient honest people can be found to fill at least the important positions, corruption, stagnation, and decay will be inevitable. Useless to set up institutions, construct machinery of State, without the basis of virtue necessary to their support or operation. As well build a factory, stock it with benches, tools and lathes, when the skilled labour and experience necessary for its working are not forthcoming. As a matter of fact, institutions and the people whose activity—so to speak—they frame, are one. The institution fits the human forces within it like a glove; is, indeed, evolved by them in the same way as a shell-fish constructs its shell. But the one is tangible, the product of our own creative powers; the other is within us, difficult to see or to reflect upon, and therefore in the main unconscious. Hence the illusion that to reform humanity it is merely necessary to reform institutions, whereas in reality to reform institutions it is necessary to reform humanity. War may mark a date in man's history, revolution can stain the page between two periods; but the soldier who went to the war stunted, unlettered, immoral, and profane will come back stunted, unlettered, immoral, and



profane ; a proletariat which before the change was rough, ignorant, ill-controlled, and narrow will be coarse, violent, and incapable when the Red Flag is flying. Dreamers deceive themselves, reformers lead the blind to destruction, who leave out of account the individual in their plans for a better earth.

And what stands behind the individual ? Heredity and education. People, I know, differ as to the relative importance to be attributed to each. Perhaps, therefore, I may state here Dr. Montessori's attitude to the great English controversy crystallised by Sir Francis Galton in the phrase, "nature *versus* nurture." In Dr. Montessori's view both sides are right. Heredity is indeed paramount. Not one tittle can education, science, or art add to the child's inborn possibilities. No education can transform an idiot-born into a normal child, or from the average child extract a Napoleon or a Wagner. But although education can never transcend the limits set by heredity ; it has, as a matter of fact, never yet reached them. Never yet has it succeeded in bringing out the full powers of which each man is capable, the true elevation to which he can rise. We are all of us under-developed, all but partial realisations of our true selves.

To-day, in the world of education itself, this truth is being demonstrated. Whatever cause for scepticism there may have been in the past, no one can longer doubt the possibilities that here lie embedded. Like miners, we have seen gold in the soil ; and thenceforth it remains but to extract it. Experiments like Mr. Homer Lane's "Little Commonwealth," the Utopia described by Edmond Holmes, the work of John Russell in Hampstead—to mention but a few names—have kindled a flame of hope and of inspiration which once lit within the heart can never go out. Those of us who have seen the vision which they have made actual know now that all is here—the reconstruc-

tion that we look for, the *renaissance* of the spirit, the perfecting of social forms and institutions, the physical beauty of the race even—all are here, within the unredeemed forces of the child. We have seen : we have but to learn to extract.

It is precisely in this, it seems to me, that Dr. Montessori is showing us the way. These prior experiments, it is true, no less than hers, have demonstrated possibilities, proved to us the worth of the ore ; but hers is like the large-scale excavating mechanism enabling us to work the mine. From time to time, in one place or another—perhaps under specially favourable circumstances, but always (I think one may absolutely say always) in connection with some exceptional individual—there has sprung up an educational success which to the observer has given a glimpse of "What Might Be." And yet none of these have achieved extension. A fitful, transitory flame springing up here and there to dazzle and enchant—and yet, put out our hand to grasp it, and it is gone ! How many, alas ! are even now but a memory.

Not so Montessori. Here we have a method applicable to large classes ; proven by now in all countries, requiring from the teacher (who must of course be trained) no greater enthusiasm, powers of intuition, or sympathy than are present on a large scale among those working in our schools to-day ; a method which does combine "idealism" with "efficiency"—for the children are not only free in an environment containing every beauty of art, music, and literature, but save a year in acquiring the three R's in the first six of their lives. A method which liberates, and, as results prove, evokes the highest qualities of the character—qualities higher even than we had ever presumed to exist in children ; which relieves both teacher and child from overstrain ; and, perhaps greater than all, which throws open for the first time the



gates of education to the full flood and permeation of science.

The Montessori Method is more than an ideal: it is a fact. An ideal is something essentially unrealised, perhaps even unattainable; a distant vision pointing the way. Whereas the central value and virtue of Dr. Montessori's work, that which gives it so great an importance, lies in this: that she has achieved, made actual, what previous reformers have but dimly foreseen and prophesied. Her first book was a narrative of results obtained; the Montessori method is nothing if not that which goes on daily in certain schools.

If asked to indicate roughly the root conditions of this success, I should say that she has experimentally explored the child's mind, and provided the things which it needs for its development. Tolstoy tried to give freedom in the school, but his classrooms never emerged from the state of chaos and confusion that the cartoonist of *Punch* somewhat naturally predicts for this experiment. The difference is due to Dr. Montessori's success in devising self-educational material (or didactic apparatus) which corresponds so directly and profoundly to the child's needs that he is attracted to work with it spontaneously for long periods of time, during which the teacher is freed to attend individually to other members of the class. This is the foundation-stone of the Montessori method, and from this all the other consequences follow. It is a consummation made possible by science.

The education of the child is assuming an increasingly fundamental and integral importance in the life of every civilised community. Indeed, every democratic state to-day is suffering from its insufficiency. Statesmen have to speak in baby language; the Bottomleys and Northcliffes reap their harvest. But this being so, education the world over tending perpetually to extend its domain, to take the child younger and

to raise the compulsory age-limit, are we not led to attach still greater importance to any reform or discovery in the realm of education itself?

Let me call attention to some aspects of remarkable correspondence between the Montessori method and principles which are to-day finding application in the world of adults. Dr. Montessori's basic principle is that the child should be given freedom amid "the best conditions of life." Now in adult life it has long been the underlying idea of our civilisation that the individual should be free. Adam Smith, John Stuart Mill, and the school of economists which they founded, proclaimed this as the sole and necessary condition for the successful working-out of an industrial and commercial society. But it was found in practice that at certain points the Government was obliged to step in; for example, to standardise weights and measures and to prevent adulterations. "Enlightened self-interest" could not be trusted to do all that was required. Such public services as the roads and post were placed under Government control. And gradually—as shown, for example, by the Factory Acts, legislation to prevent child labour, the Education Acts, &c.—the principle has been extended. It has become apparent, and never more so than to-day, that the intervention of the Government is necessary at certain points of the economic system in order to enable the free forces of the individual to expend themselves usefully. And this additional necessity has now become admitted as one of the principles of political science. Hence we get an approximation to the Montessori dictum: it is not only necessary to give freedom, but also *the conditions of life*. Freedom, in fact, in Dr. Montessori's view, implies more than a mere negative removal of restrictions, or breaking of bonds. The Freedom of Man must imply the possibility of his growth, of his fullest and most perfect development, not only physical, but mental



and spiritual. And this implies the means of growth or nourishment, which must be studied, discovered, and supplied on all three planes. Hence freedom is a question of positive and complex construction; and this not only in the world of school, but in that of adult society.

Consider, for example, the question of housing and town-planning, which is an excellent case in point. The city is to-day the environment of man. Yet its form and suitability are things over which he exercises peculiarly little control. Let any one pass rapidly from one of our garden cities or suburbs—such, for example, as that at Letchworth or the Hampstead Garden Suburb—where each house has light and air, the gardens are grouped to give an effect of space, roads have pleasant vistas, and their houses harmonise in design and in the colour of materials used; let him pass from this direct into the residential outskirts of a large manufacturing town, obtain a view, for example, such as one has when entering London by train. A single word is serviceable to express the force of the contrast—chaos! For, as with certain schools, these experiments in town-planning give us a glimpse of “What Might Be”; they demonstrate a possibility. And even if, at a first visit, the effect may seem extravagant and self-conscious (it grows upon one with time), nevertheless on returning to villadom or to the industrial town, one can hardly help seeing with new eyes the miles of sameness, the back-to-back squalor of the jerry-covered “estate,” with its rows of undetached identical houses cut off suddenly at the end like a bar of soap; or the clumsy agglomeration of factory, church, and dwelling, piled indiscriminately in a grand discord of architectural pretension and pure utilitarianism of design and colour.

And of course this state of things is inevitable. The owner of this “property” lives far away, perhaps, in some Fairy

Elysium by the Thames. It “pays” him, or sub-tenants, to have it covered to the last inch with dwelling accommodation. It pays the builder to build cheaply, and to employ no architect; it pays every one, in fact, to produce this result—except the people who, coming to work in the adjacent factory or office, are compelled to live in it. Clearly it is a case in which the forces of individual self-interest and unrestrained competition produce quite the opposite result to that desirable in the public interest.

Local bye-laws, again, are of little use. Negative prohibitions can never create. Town-planning is an art. It must be wholly constructive, or fail altogether.

We take great pride to-day in the interiors of our houses; yet many of us spend actually fewer hours of the day inside our own houses than we do surrounded by the exteriors of other people’s houses. It ought therefore to be admitted that an eyesore in the shape of a building is as much an offence against the citizen as would be an ugly picture if placed compulsorily in his drawing-room. Indeed it is worse, because only a few see the inside of a house, while every one uses the streets. And to admit this is not, in fact, to commit oneself to any root and branch Socialistic programme. It is merely another case in which state intervention is desirable to provide “conditions of life,” conditions in which the individual can the better be free. Yet how much else is not bound up with this single question? Behind every Socialist dream, behind every ideal, or vision of a better society, in the conception we form of Paradise even—our highest aspiration—there always lies as a background the idea of a beautiful *place*. But this is immediately realisable; there needs no economic upheaval, no shooting, no extremism. State action is limited merely to that which concerns the collectivity. “Render unto Cæsar,” we might say, “that which is Cæsar’s,” and unto the



individual—to the God-given force within him—that which is his.

And when beautiful surroundings are realised—perhaps only then—we perceive how profoundly they affect our attitude to life. “Beauty,” says Montessori, “is one of the most powerful of pedagogic influences.” Certainly our surroundings affect our dress. The top-hat, black coat, and drain-pipe trouser seem out of place in a garden suburb; while, in one of these, during the pageant days, I have seen people walking about the whole day long in their fancy dress, as though this were quite in keeping. It is difficult, indeed, to estimate the extent of the mental and physical depression, the subtle derangements of the personality, caused by this modern burial of man within bricks and mortar covered by a heavy smoke-laden sky—man, who grew in the heart of nature, drawing his breath upon hill or plain, in forest, or by the sea. One of the most touching—if, alas! inadequate—tributes that we pay to our ancestral life is the quantity of flowers sold daily in the streets; while the first thought of one who succeeds in the economic struggle is to flee town life and to build an isolated house in the depths of the country. For Tolstoi, the remedy for evils induced by the town was a general return to the

land; but civilisation is hardly likely to make so total a reversal of economic policy. No, the true solution is *to bring the country into the town*, by making it beautiful. Perhaps this may one day become recognised as the civic mission of the artist; to make up to man by artifice what he loses by his artificial withdrawal from nature.

I mention these things to show the intimate way in which the principles of the Montessori school, or the lessons we can learn from it, are related to our major social problems; for they seem to suggest that in the study of these little children under their conditions of freedom, with their physical, mental, and spiritual needs provided for, it is not improbable that we may discover general laws of human life, that here, indeed, there is initiated a true “Science of Humanity,” capable of throwing no one can say how great a light upon the problems of social organisation, and of government in the future.

To return to the two points of view from which I started: the idealist, the dreamer of dreams, undoubtedly points the goal of our endeavours. It is possible that Montessori, as much as any reformer of recent times, is destined to show us the way to its attainment.

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IN trying to teach children a great deal in a short time, they are treated, not as though the race they were to run was for life, but simply a three mile heat.

—Horace Mann.

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A HOUSE is never perfectly furnished for enjoyment unless there is a child in it rising three years old, and a kitten rising three weeks old.—*Southey*.

\* \* \*

NOTHING has a better effect upon children than praise.—*Sir P. Sydney*.

\* \* \*

A TORN jacket is soon mended; but hard words bruise the heart of a child.

—Longfellow.



# In Quest of Truth

I.

## A Scottish Experiment

BY SOPHIE YATES, M.A.

*Headmistress of the Infant Dept., Strathbungo Council School, Glasgow.*

FOR some considerable time the elementary teachers of our country have been listening to lectures on the new ideals in education, and reading books about the newest experiments, which change education from drudgery into joy. They have been hearing of schools in which a few fortunate members of their profession have the privilege of putting into practice all that is newest and best in education. But for them, in their crowded class-rooms, hedged in by long established rules and customs, and subject to constant supervision and inspection, no such glorious opportunity is offered! They feel, often-times, that ideals, and the possibility of practising them, are so widely separated that, like East and West, they can never meet.

But it is wonderful how much can be done even in the worst conditions, and how the schoolroom of the slum child can be changed from the prison-house it so often is, to a palace of wondrous joy. If the teacher will be brave enough to rule by love, and dare to give her sixty children freedom to discipline themselves, she will soon find that her ideals are no longer so impossible of realisation. As she gains experience in the application of them, gradually they will become more and more real, more and more easy to adapt to school routine.

The following experiment is being made by the teacher of an Infant Class in a large city Board School.

There are fifty-nine children in the class. The room is of the usual type, with bare walls, and high windows. It is fitted with now movable dual desks. The limited floor space is almost entirely occupied by the teacher's desk, the black-board, and a large cupboard. Happily, there are four windows, and so four window-sills, on which stand flowering plants and brightly-coloured models of paper or clay. Pictures cut from fairy-tales and story-books and mounted on cardboard, soon make even the dullest room attractive to the child. He looks at these pictures, and presently he hears the stories from which they were taken. His keener interest in the illustrations is thus aroused, and gradually there grows within him a desire to illustrate stories himself. So is added to his limited store a fascinating occupation of which he never wearies. The little models in paper and clay, also fire his enthusiasm; in them he finds other useful work for his tiny fingers and brain.

The class of fifty-nine children is divided into six groups, and all the lessons are taken in these groups except those in Scripture, singing, and dancing.

The morning begins with devotional exercises—Scripture and singing. After the calling of the roll, the chief lesson, we shall say, is Reading. Now in this school, should the Head Master go round every room between 10 and 10.30 he must, according to the time-table, find every



class engaged on a Reading lesson. But in the Infant Room, where the work is done in groups, the actual lesson is varied by occupations bearing on Reading. These occupations are numerous, and full of interest and variety. The cupboard containing all material is opened, and each group chooses the occupation it likes. When everyone has settled to work, group one goes to the teacher, and each child says his lesson. All the group having done this, the children very silently take their places and begin to work at the occupation they have chosen. As they resume their seats, group two goes up and sets to work with the teacher.

The children soon learn to move both quietly and very quickly, and the changing of groups does not mean loss of time. In a period of forty-five minutes, every child not only does his set lesson, but goes through one of the occupations. The teacher has time to see the work of each, and to give help to anyone who asks for it. The clever child is very often deputed to give this assistance. The privilege of helping someone slower is the only award ever given, and is eagerly sought.

Arithmetic is taken in the same way. Kindred occupations using parquetry, beans, beads, blocks, &c., are chosen, giving material for auto-education.

But children are gregarious little creatures, and they thoroughly enjoy a collective lesson. Often, in this class, they ask to work together, and then a hand-work puzzle gives great pleasure.

The special advantage of group teaching is, that the children do discipline themselves. They do not work at the word of command, or under constant supervision, and thus they develop initiative and self-reliance. The dreadful strain

of school is no longer felt either by pupils or teacher, surely a condition sufficient in itself to warrant the trial of this method. The system is still in its infancy, and affords teachers infinite scope for originality. It has received full official approval, so that no diffidence need be felt over its adoption.

The one necessary condition is that the results obtained by group teaching in some such manner as this, must be as good as the results obtained by the old methods. Most Heads and School Managers nowadays are willing that their teachers should vary the monotony of class-work, as long as the work is kept up to the standard. As a matter of fact, work done in this way is generally far better than that done under the old rigid rule, and it does not take the authorities long to make this discovery. Teachers attempting reformatations should know, before they try to alter any existing condition, exactly what it is that they wish to do, and their first care when approaching their Head on the matter, should be to impress him with the fact that they themselves know they can carry out their plans. The answer in this case generally is: "Yes, try it if you like; but remember that the results must be as good."

The system outlined above is one that can be followed with very little trouble, and with great resultant success. Once entered upon, the varieties of work that present themselves are almost unending, for the children unconsciously give their teacher an inkling into what would be of value to them and to their work. If more teachers would try this group method, the restrictions which now hem in practically the whole of elementary education, would gradually be done away with, and a new life and vitality would flow into our schools.

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# The Hall School, Weybridge.

BY MURIEL MACKENZIE

**I**N our enthusiasm to support the New schools being established so rapidly, and to make their ideals and efforts known, we sometimes rather incline to pass by those of older foundation in which so-called "modern" methods were being followed long before the New school, as such, came into existence. One can very well imagine the good-humoured tolerance with which these elders look upon the jubilation of the young: "You come to us and beat upon our doors, and say that you have found the way to true education? Why, *we* knew all about it long ago!"

Over twenty years ago a small secondary school was started in Weybridge, with an attendance of two or three children. All these years The Hall School has quietly been pursuing its way, under the guidance of its founder, Miss E. M. Gilpin, who now has one hundred children, boys and girls, under her care. The ages range from five to fifteen, but the boys usually leave for Preparatory Schools about the age of eleven.

The aim of the School is to strike the balance between what the children must know, and what they wish to learn. Self-activity governs the whole life, as far as possible. The outline of their studies is given to them, but they may acquire the information in their own way. A time table is followed (for the Principal believes that the conforming to one teaches a child to adapt himself to the general scheme of things), but it is an elastic one. There is no correction, but there are no punishments. There are also no prizes; the only award for good work is permission to help some one not so far on. Occasional tests replace

examinations, and as a general rule there is no homework, though a child much interested in any subject frequently asks to be allowed to take his book home.

Group-work is general throughout all the classes, and may be instanced by a short description of a History lesson, taken by the two top divisions, and dealing with the History of London. In this class three groups were occupied. One was engaged on finding out all about Sir Christopher Wren and his work; the second was similarly employed with "rare Ben Jonson"; the third comprised the topography division. Miss Gilpin was present, but only for the purposes of explaining difficulties when appealed to and of making suggestions. In a very few minutes work was in full swing, aided by histories, books of reference, maps, &c. One small boy crouched on the floor, absorbed in mapping out a route from Waterloo into the city and back again, via the Bank, the Guildhall, and Smithfield. No technical guide was beyond their comprehension, for dictionaries were requisitioned for unknown words. Each group in turn, when it considered that it knew enough about its subject (sometimes it passed weeks in preparation) announced the fact, and one of its members gave the results of its research in a lecture to the whole class, followed by questions, discussion, and criticism. By means of these addresses all were kept in touch with all the work done. Not only that, but History was thus correlated to Geography, Literature, and Architecture.

The mastering of French, which is taught phonetically, is the great accomplishment



of The Hall School. Miss Gilpin is of the opinion that this is the best second language to have, and that it is worth knowing well. The results she obtains are well known in the English educational world, for her children have given pleasure to audiences in different places with their extraordinarily good production of French plays. For these public performances the whole capabilities of the staff, and of the pupils taking part, are requisitioned. An example of one way in which they learn was given on the day of my visit.

I found Miss Gilpin in the large Hall, surrounded by a number of new pupils, who were receiving a lesson in pronunciation and grammar. A group seated round a table, heads clustered together, were translating a short story; a second had flitted away to the stage, disappearing behind the curtains. After a few minutes, group number one proceeded to dramatise 'Belling the Cat,' the story which they had just been studying in French. The representation was accompanied by squeaks and meows of great pathos and ferocity, a running recital of what was transpiring being kept up in French by the actors. This was not done for my benefit: it was merely the form the lesson took that day. Meanwhile, the Principal and her cluster of pupils pursued their phonetic way undisturbed. I left the Cat eating one of the mice, and peeped round the stage curtains. Here a king of olden time was recounting the beauty of the daughter of a neighbouring sovereign, and sending out envoys to beg her hand in marriage—all in clear French, accompanied by suitable dramatisation. Finally, curvetting steeds and a goodly company of knights rode away on their gallant errand with gay and fluttering banners.

Time sped, and Miss Gilpin asked the people who were 'Belling the Cat' if they thought they had rehearsed enough to act that day. Not to-day, they said. What about the people on the stage? Yes, they

could give a scene. The curtains drew apart, and there followed a realistic presentation of the little drama described above, followed by the arrival of the envoys at the distant castle, their reception, and the informing of the chosen bride of her good fortune. All this had been dramatised by the children alone, from two or three pages of an historical tale; they either quoted from the text or improvised sentences of their own. The small audience applauded heartily, and, at the close, Miss Gilpin made a few criticisms.

But the French lessons are not all dramatising. At other times, one half of a class will receive instruction in grammar and pronunciation, while the rest of the children, working in couples, will question each other on the lesson upon which they are engaged.

Another exceedingly interesting example of original acting was given by pupils preparing for a small private entertainment to be given at the end of term. One class chose Chaucer's 'Knight's Tale,' and another a scene from 'The Ancient Mariner.' Both of these, also, were dramatised entirely by the children, who gathered their own material and music, arranged all the acts, scenery, and rhythmic movements, settled on their costumes and their parts, and had the general charge of the whole production from the beginning to the end. Granted that they had, of course, learnt much from the training given to them for more public performances, they still showed a remarkable ability for adaptation and co-ordination. And it was a lesson in co-operation to note how amicably and justly the one piano was shared by the two sets, each bent on rehearsing as much as possible. Miss Gilpin remarked that she had never known quarrelling or bickering. How they utilise all that they learn in their ordinary lessons was shown by their choice of music. The Ancient Mariners apparently had no difficulty over this question, for school "pieces" had been found to fit very well



into any part requiring musical accompaniment. But the 'Knight's Tale' presented a more serious problem, and this group practised again and again the singing of certain verses, the rhythm of which had to be adapted to an air known by one of the children. The finished result was a curious and singularly appropriate combination of song and chant. If the actors themselves did not know suitable music, they would approach one of the music mistresses, tell her they wanted something with a sad or a gay motif, and choose what they wanted from what she played to them. Then one would learn the selected measure.

One feature of the curriculum is "News of the Week." Each week four children are elected as speakers; during the ensuing seven days one will gather from the newspapers all he can about, say, President Wilson; another about Italy; and so on. They select their own subject. Then, next News of the Week day, these four deliver short addresses, without notes if possible, and are obliged to answer any questions that may be asked, or criticism that may be offered. There was a noticeable lack of shyness; the speakers were natural, and the whole number were deeply interested. Into this lesson, for such it is, all sorts of subjects are drawn, and much information of widely differing type is forthcoming through queries and comments.

The last subject that may be touched on in this limited space—a book could be written on The Hall School—is the School Court. This is held once a week, and is managed by a Committee of four of the elder children, whose seats are on the stage of the Hall. Below, at the back, is a wide semi-circle of chairs accommodating the Principal, those members of the staff who can attend, and a number of children. The rest sit, tailor-fashion, on the floor.

"Geography Room," calls out one of the members of the Committee (whose period

of office is one half-term). Instantly the people who have had charge of affairs in that room jump to their feet, and report on their work. When they have concluded, witnesses for and against spring up, and finally a vote is taken by showing of hands on whether So-and-so's work deserves Excellent, Good, or Bad. The whole proceedings are carried out with a degree of celerity, and with a clearness and briefness of statement that makes one wonder what these children would think of many grown-up committee meetings.

One thing especially was noticeable: the difference between the new pupils and the old. The new children made one think of fine metal that had been left out of doors all night. Those who had been long with Miss Gilpin, on the other hand, were keen, well polished, bright; they moved quickly and quietly; they answered with alacrity; they were perfectly fearless, very much interested in life, capable of immense concentration, thoroughly "all there." Beside them, the new children gave the impression of being blunt and dull.

The more one comes to know of these—what, for want of a better word, must be called, experimental—schools, the deeper the conviction grows that it is the Personality of the Head, the chief inspirer, that lies at the root of all the excellence. Without Miss Gilpin there would be no Hall School; without any of the Principals of the New schools, there would be none of them; the same might be said of any of those schools begun and carried on by devoted visionaries. It is because of this that the New schools must endure; for personality attracts personality, and as one drops out of the field there will be others to carry on. For this reason also the New schools will endure and grow strong: that they, above all others, study and nurture the personality of the children within their walls.



# Educational Notes

## America.

### THE COMMUNITY CAPITOL

**A** NEW use for the rural school-house and playground which, if widely adopted, will change the whole tenor of country life, is being advocated by the Virginia Co-operative Educational Association. The members say that the school-house should be a social centre, a community capitol, from which should emanate everything for the educational, social, and material betterment of the community, and they urge the formation of more community leagues. The Association are anxious that all communal activities should centre in the school-house. "It should be used as a polling place on election days. The school playground should be used as a public playground."

The following is an outline of what some of the community leagues are doing:—

1. Conduct active campaigns for the solution of citizens' leisure-time problems.
2. Encourage folk games and songs.
3. Give constant attention to recreational and vocational work.
4. Establish lyceum courses, band concerts, and community singing as community leisure-time activities.
5. Organise group athletics, games, gymnastics, folk dances, &c., for everybody.
6. Advocate the establishment of a gymnasium, swimming pool, and auditorium in every school building.
7. Promote rural libraries and game rooms.
8. Maintain a community forum where the citizens can meet together to discuss matters of school, health, roads, farming, and the treatment of juvenile delinquents.

The idea of community leagues is one

that might be carried out in any rural community, on a scale modified to suit conditions there. There should be no need for a Co-operative Educational Association to urge its advantages, and to take the initial steps: an energetic master or mistress of any country school could do much towards the ultimate adoption of so extensive a scheme as is being followed in Virginia.

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## Australia.

### EDUCATION IN QUEENSLAND

Education in Queensland is practically entirely under the control of the State, which has made primary education free and compulsory. Its schools number 1,512, and there are teachers to the number of 4,050. State High Schools have been established in eight of the principal cities, pupils being admitted free; they must, however, have been educated up to the fifth standard in the primary school. There is a University, a School of Mines, nineteen Technical Colleges, and ten Grammar Schools for boys and girls in the chief towns, while a Rural School has also been established for instruction in agriculture, trades, &c., as well as in elementary education.

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## Belgium.

### I. THE IDEAL SCHOOL

Educational problems in Belgium, especially when they centre round a New school, are the cause of debates not always of the friendliest, to state the case mildly, on account of the keenness of religious and political struggles. Yet the New School in Belgium, founded in October, 1912, by Mons. A. Faria de Vasconcellos (who is a Belgian in all but name, and was educated



in Belgium), succeeded, and succeeded splendidly.

It might be as well, perhaps, first of all to glance at the meaning of the term "New School." According to the International Bureau of New Schools (headquarters in Pléiades sur Blonay, Vaux), a school to merit the adjective "New" must be in the country, with instruction based upon experience and enriched by manual work; with self-government to some extent, at least; and it must possess not less than half of the thirty characteristics. Let us see in what these thirty characteristics consist.

The New school must be a laboratory of practical pedagogy; be a boarding school; be in the country; be composed of separate houses under the care of a teacher; be co-educational; be able to teach manual work; be able to teach carpentry; be sympathetic to free occupations; be friendly to natural gymnastics; be favourable to excursions and camping out; be favourable to the general cultivation of the judgment; be able to give specialised training; be based upon fact and upon experiment; be based upon personal activity; be based upon spontaneous interests; be friendly to individual work; be favourable to collective work; be willing to restrict instruction to the morning hours; teach but few branches on any one day; teach but few branches in any one month or term; introduce the system of the school republic; allow the pupils to elect leaders; have social duties; give as rewards opportunities to creative minds to increase their power; give punishments that have direct relation to the fault; foster emulation by a comparison between the past and the present work of the pupil; be an environment charged with beauty; teach concerted music; educate the moral conscience; educate the practical reason.

Reading over these coldly, one wonders where is to be found a school embracing two-thirds, much less all, of these charac-

teristics. Yet the schedule was drawn up after exhaustive observation and inquiry into the systems of many modern schools, and the New School at Bierges in Brabant (not far from Brussels) embraced all but two: those relating to separate houses and to co-education. The failure to comply with these was beyond the correction of the Founder and Principal, for the abundance of pupils and the impossibility of securing new buildings compelled Faria to place his twenty-five scholars in one house, and Belgian conditions of political and religious life made it impossible for him to adopt co-education. Therefore, only boys were educated at Bierges.

The teaching faculty at Bierges numbered seventeen persons, including two master craftsmen, a smith, and a carpenter. The school consisted of a dwelling-house, two separate buildings for class-rooms (one especially reserved for the workshops, studios, and laboratories), the farm, and the various annexes, surrounded by the kitchen garden, orchard, and arable land—about 14 acres in all. It is worth while to ponder over this distribution of the school; the why and wherefore is easily worked out.

The children had plenty of sleep in large, airy rooms. (Central heating obtains throughout the buildings.) They had five meals daily; most of the food was derived from the grounds, for the pupils tilled and manured the soil, sowed and reaped, and there was livestock. A co-operative society among the children exploited the school grounds, and supplied milk, butter, and eggs. Each child had a cold spray every morning, except where it was inadvisable. Concrete and practical lessons concerning physical culture, personal and general hygiene, &c., were given weekly by the school doctor. Physical exercises were taken in the open air, preferably with the pupils stripped to the waist, and it was found that in such conditions the exercises furnished magnificent results.



There were frequent walks and excursions. During the spring and summer term weekends were spent camping out, and every other month an excursion lasting five days was undertaken. In this way the pupils had been all over Belgium. At the end of the school year, two or three weeks were spent in tours still farther afield; once to England, once to the Duchy of Luxembourg. Before the war, it was intended to extend still further these journeys—to Germany and France, to Morocco, to Algeria, Tunis, Egypt, or Palestine, via Turkey, Greece, or Italy.

Crafts of all kinds were taught, to satisfy the need of the young for activity, to gain manual dexterity, and to give opportunity for applying knowledge; these crafts were taken in collaboration, as well as individually.

The agricultural work, which was done co-operatively, was divided between the junior and the senior pupils, the juniors being concerned with the garden and the care of the smaller animals, and the seniors with the field work and the charge of the larger animals. In these agricultural lessons it was found that initiative, freedom, responsibility, endurance and vigour were fostered, and that an appreciation was gained of the value of work and of the worker. The agricultural society built, repaired, and kept in order the habitations of the furred and feathered folk. It might be mentioned here that the pupils went to Brussels to consult a lawyer before founding this co-operative society.

There is space for just a very rapid summary of the mental education at Bierges. There were small and mobile classes, with individual time tables; short lessons between the hours of 7.55 A.M. and 12.15 P.M. in winter, and 7.40 A.M. and 12.5 P.M. in summer; there was concentration upon a limited number of subjects; interdependence of the branches of study, and general culture and specialisation.

From 4 to 6 P.M. there was preparation. A lesson was given anywhere at Bierges, for the class-room was everywhere.

Faria is convinced that the life lived at Bierges enabled children to develop under the most favourable conditions possible. The school was a laboratory for patient and continuous investigation, making no claim to perfection. It was a place for unceasing analysis, with also a synthetic and idealist aim, free from meanness and vulgarity. May it live again in Belgium!

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## II. AN ANGLO-BELGIAN UNIVERSITY?

With the object of examining an arrangement for the interchange of professors and students, particularly for post-graduate courses, between Belgian and British Universities, a party of representatives of Universities in Great Britain and Ireland was recently invited by the Belgian Government, to a Conference. Visits were paid to Brussels, Liege, Ghent, and Louvain, which has just been formally reopened with 3,180 students. Detailed proposals are to be submitted by the Belgian educational authorities to the Universities Bureau of the British Empire, the British delegates undertaking to explain and commend these proposals to the Bureau and to their respective Universities. It is confidently expected that a similar Bureau will soon be in operation in Belgium to co-ordinate the external relations of the Belgian Universities with those of other countries.

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## Canada

### THE FORGING OF ANOTHER LINK

In November a National Educational Conference was held in Winnipeg, for the purposes of emphasising the relation of Education to citizenship, and of stimulating moral and religious teaching. The Conference decided to establish a National Educational Council, and a Bureau (under the direction of the Council) which shall investigate educational problems, and serve



as a clearing-house for educational data. A very important resolution was unanimously adopted, namely : that the study of both French and English should be encouraged in all secondary schools and in the Universities. This decision will have far-reaching effects on the life of Canada, populated by both French- and English-speaking peoples, and will tend to draw together the two races in a closer co-operation. It will also be the means of strengthening considerably the bonds between France and Canada. A declaration was made in favour of compulsory attendance up to 16 years of age in day schools, and up to 18 in night schools.

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## Denmark

### AN INTERNATIONAL PEOPLE'S COLLEGE

There is a scheme on foot in Denmark to establish an International People's College near Copenhagen, and a Dane is visiting England at present in an endeavour to arouse interest and to secure support. The intention is that the students should be nominated in different countries by trade unions, co-operative societies, Labour organisations, &c., and that they should be accommodated on the proposed estate, which is situated on the edge of a lake, in buildings to be added to the existing mansion by enthusiasts, chiefly Mennonites or Friends, of different nations.

The college will be co-educational and non-sectarian, and its staff will be chosen as far as possible from people who "believe in the association of the Christian view of life with the democratic movement, and in the development of a supernational spirit as a way of social and individual progress." Psychology, sociology, history, languages, hygiene, will be some of the regular subjects, with agriculture, economics, and commerce as special branches. It is thought that the cost per head can be met by the payment by each student of £60 per annum inclusive,

though it is expected that all will help in the production of foodstuffs on the estate.

Peter Manniche, Sonder Boulevard 87, Copenhagen, is the Secretary to the movement.

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## England

### I. DR. MARIA MONTESSORI

The most outstanding event in the educational work of 1919 in this country was the visit of Dr. Maria Montessori. From the time that it was known that Mme. Montessori was definitely coming to conduct a course during the autumn, interest was keen, and applications to be admitted poured in from all over Great Britain. Provision was made for two hundred and fifty students : over one thousand applied. Infant teachers have for so long been paralysed in their work by all kinds of restrictions that the freedom of the Montessori method drew them like a magnet. It is a question how many of them in any way realised what the duties of a Montessori directress (to use the Dottorressa's own word) entailed. A follower of Montessori must sacrifice herself utterly to her work and to her children ; her personality must no longer compel, it must suggest. She needs infinite and intelligent patience, constant and unobtrusive watchfulness and carefulness over her charges. She must be one of those people who give, and give, and give again, cheerfully.

The method of course has to be tested in different countries. But certain bases of the construction of the mind are common to all mankind, and Dr. Montessori's method aims at serving these fundamental needs, not at developing any quality peculiar to any particular country. According to her, the test of a liberal education lies in the way in which, and the motive for which, work is done in school, not in the actual work itself. The work of schools should be not to teach, but to assist the faculties to perfect growth, and herein lies the educative



value of Montessori over other methods. It is believed also that Montessori will bring into close working harmony the abstract and the concrete, between which so great a chasm yawns in ordinary schools, a chasm that is at once unnatural and unnecessary. To the child, until he has been "taught" otherwise, the abstract and the concrete are one; that is why, at some period of their childhood, all children want to try to do everything. And they should be given the means.

"Education," said Dr. Montessori at the close of one of her lectures, "is a work of self-organisation, by which man adapts himself to the conditions of life. We find the beginnings of self-organisation for the child in the activities which by us have been considered to be the humblest and lowest form of work—the exercises of practical life, the putting of the environment in order. These things co-ordinate the mind and fix the attention in a simple manner. They are a necessary preparation for subsequent constructive work." "When the Montessori generation is grown up," says a commentator, "there will not be a man alive, whether learned or unlearned, who depends on others, who makes work, who finds work irksome, or who is incapable by his education of understanding how another person thinks and feels."

Dr. Montessori herself gives the impression of being just this co-ordinated being, reflecting the poise and balance of her mind. The confidence she inspires lies not alone in charm of manner, nor alone in calibre of mental faculties, nor alone in the possession of a strong and sincere character; but in a blend of all these.

An attempt is being made to found in England an International Montessori Training Institute which shall serve as a memorial to those who have given their lives in the war. The world stands to-day in the most urgent need of an education which will develop personality and character, for it is

on these that the future of society depends. We do not think it too much to say that an education having its foundations on the Montessori method, shall itself provide the basis of international peace and understanding.

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## II. DR. MONTESSORI AND THE CITY OF LONDON

A representative gathering of civic dignitaries and of prominent educationists took place in the Mansion House, by invitation of the Lord Mayor and Lady Mayoress, on December 17, for the purpose of extending to Dr. Montessori the welcome of the City of London.

The Mayor read a short salutatory address, introducing the guest of honour to those who had been invited to meet her. Dr. Montessori's welcome to England, he said, was assured by the greatness of her achievements. She had re-discovered the little child, and had chosen to come to England at a time of reconstruction, to make her discovery better known. England hoped to share peculiarly in the benefit which her system of education could bestow. He joined heartily in the welcome which London had given her, and hoped to see the establishment of a Montessori Institute in the City. For his own part, the Lord Mayor concluded, the Montessori system had his most cordial support.

Dr. Montessori, rising to reply, was received with applause. She thanked the Lord Mayor for his kind words, saying that she felt very deeply the honour which had been paid to her. From the time when she first landed in England she had been overwhelmed by the kind and sympathetic attention with which she had been received. She did not, however, take this to herself, for she liked to think that in honouring her, London was honouring the cause she had so much at heart.

Yet it was a very signal occasion, Dr. Montessori thought, this meeting with the



representatives of the civic government of the capital city of the British Empire. The Lord Mayors of London had always been associated with progress, and she was proud to think that the attention of London had been given to the Montessori method of education. She could say this without vanity, since she felt that it was not she herself who was being honoured, but the many, many devoted and humble workers who had made possible the progress of her ideals. In their name, and in the name of the children whose present and future lives they hoped to render of added use, she thanked the Lord Mayor for the expression of interest which he had couched in so eloquent and moving words.

The short ceremony was followed by tea, served in the Egyptian Hall, the historic salon in which the hospitality of the Lord Mayors is generally dispensed.

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## Hungary.

### THE PAST AND THE PRESENT.

Education in Hungary is struggling with very grave difficulties. Particularly in Buda-pest, to which fugitives have been flocking, more than doubling the population. The Minister of Education for Hungary is M. Huszar, who is also Prime Minister of the reconstructed Cabinet, and is what is termed a Christian Socialist. The chief work which he has been able to carry through so far, and which is the most pressing, is the organisation, all over Hungary, of classes for demobilised officers who desire to train for business or the professions. These are being arranged in conjunction with the Co-operative Society.

It is curious to contrast the present almost hopeless conditions of education in this stricken country, which is lacking in the absolute necessities of life, including clothing and medical stores of all kinds, with its position under the now deposed despot, Bela Kun. He introduced, as a regular

item in curricula, the telling and study of fairy tales, and in connection with these required that excursions into the country should be undertaken to give more realism to the tales; perhaps, even, to introduce a certain amount of spontaneous dramatisation into their recital. The children who took part in these excursions were drawn from children's hospitals, convalescent homes and orphanages, as well as from the ordinary schools. Under Bela Kun, too, Hungary became almost a paradise for the teacher, who was paid one-third more salary than a Cabinet Minister, not excepting the despot himself.

What must be the feeling of those who, with these memories, gaze now upon their desolate country, where newspapers serve as clothing, and where the children go unshod even in bitter winter weather?

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## Mesopotamia

### WESTERN RECONSTRUCTION

For the last two and a half years Western education in Mesopotamia has been proceeding for the first time on a well-ordered basis. It was found that the scheme which had been worked out on paper previously, by the Committee of Union and Progress, did not produce the results it was intended to produce, chiefly on account of the fact that the medium of instruction was Turkish, not Arabic. Under the direction of Major Bowman, Minister of Education, this has now been changed, and books in Arabic have been supplied free, together with all necessary material, for elementary instruction; but, except in cases of actual poverty, the charge of about one rupee a month is made for the teaching. A large amount of attention is being paid to both physical and moral training, the chief need of the country being for youth with sound bodily health, self-disciplined and self-restrained.

At present, some sixty or seventy schools, scattered all over the country, are directly



or indirectly under Government control. Attendance is improving ; the teachers are carefully chosen, and are well paid. When necessary, hostels are provided for students during the period of training, and an allowance of from thirty to fifty rupees a month given to them.

There is in Baghdad already one technical school, providing instruction during three days in the week and workshop practice during other three. The Arab boy is a keen and intelligent student, and there is no fear that, in time, there will be any dearth of educated workers. It is hoped that agricultural education will follow very shortly. Girls' schools are also planned, and a beginning has been made in the remodelling of several establishments decayed by Turkish methods.

The main difficulties are : that educational material is difficult to obtain ; that good teachers are few and distances great ; that parents often set wages before education ; and that religious views create embarrassment. But, in spite of these, a beginning has been made, and it is interesting to learn of reconstruction in this land which, until lately, was but a name to many in all parts of the world.

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## New Zealand

### AN EARNEST OF BETTER THINGS

Late news from New Zealand holds out the prospect of much improved educational conditions under the new Minister of Education, Sir Francis Bell, who is described as a public-spirited, patriotic man. Already under his direction there are signs of great changes in the State school regulations—a widening of horizon and more individual work on the part of teachers, let

us hope. To the New schools, New Zealand's attitude is interested and friendly and there is apparently much material for them to work with.

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## Switzerland

### L'INSTITUT J. J. ROUSSEAU

In Geneva in 1912, in response to a very urgent demand for properly trained teachers for New and experimental schools, M. le Dr. Edouard Claparède founded l'Ecole des Sciences de l'Education, an International institution which is at once a school of research and a training college. The many pupils who flocked from all parts of Europe, and even from Syria, testified to the need for a training centre of this kind. Persons of both sexes, above the age of 18, are admitted, and are trained for the Principalship of elementary, secondary, and New schools, as assistants in experimental schools, and as directresses of Kindergartens. These last go through a complete theoretical and practical course at la Maison des Petits, which is run in connection with the Institut.

The principal subjects dealt with are : Experimental and Child Psychology ; Pedagogical Anthropology ; Diseases of Children ; School Hygiene ; The Pathological, Psychological, and Pedagogical Treatment of the Abnormal ; General and Experimental Instruction ; Early Education ; Physical and Moral Education ; Pedagogy, and the History of Pedagogy. The Library of the Institut has been described as one of the best, from the point of view of pedagogy, that could be found anywhere, and its Journal, *Intermédiaire des Educateurs*, informs its pupils of what educationists in other parts of the world are attempting and achieving.



# Questions and Answers

## International History

### *Question.*

**H**OW would you recommend teaching International History to children in Secondary Schools who wished to pass Matriculation before leaving school?

### *Answer.*

The answer to this question must of necessity consist of suggestions only. The problem involved in the question seems to me to be how to develop in the child that understanding by which he may enter into the realisation of events of different climes and different times, while at the same time to give him what is generally called a more or less detailed knowledge of these—for understanding has not always accompanied knowledge. Thus Matriculation becomes a secondary consideration, but ought to be within the power of the child who has grown in understanding and in knowledge.

The teacher of History has therefore to consider her work from two sides: the psychological side, and the material side. The two aspects are interdependent, the psychological development depending on the material supplied.

It will be seen, therefore, that a clearly-outlined course must be followed from beginning to end; but the course must be capable of variation in detail to suit circumstances which depend on the psychological variation in classes and individuals. Thus we cannot consider History in the Secondary school without knowing the foundation that has been laid in the Elementary school.

In my opinion, International (and I take this to mean World) History should be

taught from the beginning. During his Elementary school career the child should learn to realise that heroes have lived in all parts of the world, though the dress and customs, art and industries, of their land and their time, have been different from those of the present day. This realisation will best be brought about by practical demonstration through acting, modelling and drawing, study of pictures, and visits to museums when possible. After this knowledge has been acquired by the child, the foundations of chronology should be laid by allowing him to fit his heroes into a pictorial chronological wall chart, which should grow as the pupil's knowledge expands.

In broad outline, children would thus become familiar with the outstanding events and heroes of many great civilisations, and also of modern nations and peoples; they would become familiar in the same way with external differences. And, after all, why should a child be kept in ignorance of how another boy or girl lived in Babylon, in Egypt, in Athens, in India, or in the Middle Ages? Why should we not satisfy his thirst for truth by stories of the wonders of six hundred, one thousand, two thousand years ago, rather than with the fantastic and vague tales of "long, long ago"? Why should a child be made to think of the members of the Roman Empire as barbarians of the north, rather than as Roman citizens? Why should he not hear of the Troubadours, the great European brotherhood of sweet singers, instead of only of Caedmon and Chaucer?



This foundation having been laid, then, the work of the Secondary school would be to fill in the details in the outline ; tracing the sequence of events ; marking how the great men moulded their times, yet were themselves the product of their times. The children would learn how the home affairs of their own nation are affected by its foreign relations and the common aspirations of mankind ; and how, though nations

and peoples rise and fall, all move towards one great divine event—the realisation of a common humanity. In this way, the general plan of the early years would be enriched by the detailed work of the later school life, itself only the beginning of that labour and study which leads to the possession of the hearing ear and the understanding heart.

## The Art of Inspiring

### *Question.*

The headmistress of an Infant School is anxious to introduce the new methods of Education. How would you recommend her to inspire her staff to join her in the work of remodelling ?

### *Answer.*

The greatest difficulty will be that of convincing the teachers who for many years have followed the old class lines, that the newer “ free ” method gives equally good, or better, results. So, to begin with, anything suggested must give tangible results, and be such that the use of the apparatus can be taught to the whole class at once. Perhaps the best subject to start on is Arithmetic, because the results here can be easily tested and compared with those of the older method ; the apparatus, also, is easily prepared.

Let us take a class of fifty-five children of from five to six years of age, with a teacher of twenty years’ teaching experience. The teacher can show the whole class how to place groups of objects by the symbols. Easy addition and subtraction sums, with answers in sequences, will follow, and the teacher will find that some children can work fifty little sums, while others do not recognise the figures. The quicker children can work alone, so that she is free to help the backward ones. The fact that the quicker children can employ themselves so well is generally enough to reconcile her

to the inevitable buzz and movement of the changing of apparatus.

It is well to limit the new method to this one subject for the first term, and to follow with Reading the next term. The little people will be learning letters and easy words, and here, again, the whole class can be shown how to put the right words against the pictures, or, later, the easy sentence against its picture. Those who cannot do this are the ones who cannot “ build ” words from sounds and they can be helped while the others are at work matching pictures and sentences.

The adoption of these freer methods of teaching two subjects such as these will be sufficient to begin the relaxation of the rigidity of old forms of discipline. Then the teachers will enjoy, and need, visits to other schools which have passed the most difficult and trying stage of transition, and they will be encouraged by finding that others also have been disturbed by the unavoidable buzz and movement.

Above all, the Headmistress must continue to dream dreams and see visions, and to materialise these in forms which her colleagues will consider beautiful. The change cannot be made suddenly, it cannot be made without the co-operation of all ; but the Principal is the one who leads ever higher, who fills gaps, who lends a helping hand in all difficulties, and who gives encouragement on all dark and extra noisy days !



# The Children's Corner

## The Starry Flower

ONCE upon a time, in a little mud hut at the edge of a wood near a village, lived a very, very old man.

He never left his cottage except to go into the wood to gather the leaves of plants which he gave to the villagers to cure certain illnesses. He never took money for these healing plants ; he just asked his patients to sit and talk with him a little while. But every one brought him some gift—potatoes, vegetables, fruit, milk, bread, or even cast-off clothes. The old man was what is called a sage, which means a very wise man, and he was quite happy in his little cottage by himself.

No one in the village knew anything about him, and no one asked any questions. They loved him because he was good, and tried to help them ; because he had always something kind to say ; and because he even shared his food with beggars who passed along or with stray dogs.

Now there lived in the village a boy named Cyril, who had no father or mother. He had a small house which had belonged to his father, and he worked for a neighbouring farmer. He was just 16 years old, and was handsome, with large eyes shining with sweetness and goodness. When his work was over in the evening, he used to go to sit with the old man, whom every one called the Hermit. They called him that because he lived all by himself. The Hermit told Cyril the names of plants and insects, and on bright nights would teach him all about the stars.

Sometimes the old man would not speak for a little while, and then he would look at Cyril, and sigh. One day Cyril asked him

why he was sad, and he said : “ I am thinking of the time when you will be grown up, and will have to go out into the world. Do you think you can face life bravely, and not be afraid ? Do you think you can find the Starry Flower ? ” Cyril wondered at these words, but as it was late he said goodnight to his old friend, and thought he would ask to-morrow what he had meant.

But when he came back the next day, he found that the Hermit had died quietly during the night, lying on his bed of fern. The boy wept bitterly as he went back to tell the villagers, for he felt that he would be very lonely now. He often thought of the old man, and sometimes seemed to feel that he was near. And he wondered and wondered about the Starry Flower, which if he could find it, would make life easier for him. Where did this wonderful flower grow, and how could he find it ? He worried about it so much that he could think of nothing else, so at last he set out to find it, for, having no home, there was no one who would be sorry if he left the village.

He explored all the country round about, but could find no Starry Flower ; so he went still farther away towards the mountains. Just where the mountains began, he met some shepherds leading their flocks to the fields, and asked them if they had ever seen the Starry Flower. They told him that they had never seen it, but that they had heard of it, and thought that it grew on the top of the very highest mountain, hidden up in the clouds. Cyril thanked them, and began his climb, full of hope and happiness.



At first the way was easy, and not very steep, but soon it became hard and rough and rocky. Great stones hurt his feet, and the thorns on the blackberry sprays tore his hands. He walked by places where he might have had a terrible fall far down into the valley below, and past rushing streams of water which tumbled down in great sheets of white spray. He rested for a little while, and then he went on climbing again until he had to take another rest.

At last he came near the top of the mountain, to where there is always snow, and he saw huge fields of ice with peaks and ridges of snow and ice of most beautiful fairy green and blue colours. Sometimes great masses of snow would come rolling down from the top of the mountain, tearing up trees and rocks as it came. But Cyril hardly saw these wonderful things; he was too busy thinking of the Starry Flower.

But alas! nowhere could he find it, and after wandering all over the top, he started to go down the mountain on the other side, sad and disappointed. Yet he never quite lost the hope of finding the little flower.

At the foot of the mountain was the sea, and Cyril soon came to a large town, where the tall masts of the ships attracted him to the harbour. One ship was just setting sail for a voyage to a foreign country, and Cyril joined her, for he thought that perhaps the shepherds had been mistaken, and that the Starry Flower grew in another land. In the deep blue of the sea and of the sky, sometimes on the top of the crest of a wave, he always seemed to see the lovely flower, as if it were beckoning him to come to find it.

He travelled for many years, working from place to place to get enough food to live on, but at last he lost all hope of finding the Starry Flower, and thought that he would go home once more. Sometimes he wondered if the old Hermit had spoken the

truth when he had talked of the flower, but very quickly he was sorry that he had been so wrong as to wonder such a thing. He felt quite sure that there must be a Starry Flower, only that he could not find it.

He returned to the village at last in which he had lived, but no one knew who this sad and pale young man was. He was so changed that his friends did not recognise him. He walked through the village with downcast head, seeing no one, thinking only of his sadness at not being able to find the Starry Flower. He opened the little gate of the garden of his cottage, and tears came to his eyes as he stood there where he had lived so happily long ago. The grass and the weeds in the garden had grown high, and all the paths had disappeared. Cyril sat down on the little wooden gate and stared out towards the wood where his old friend had lived.

By and by some one came down the road, and stopped by the gate. Cyril looked up, and saw that it was the little Mita with whom he had sometimes played and talked, now grown up into a lovely girl. He kept his eyes fixed on her, wondering if he were awake, for a wonderful light seemed to be shining round her. She looked at him, smiling, and he began to feel his unhappiness melting away, and a new hope and courage coming into his heart.

Mita came near to him, took his hand, and said softly: "Look!" pointing to the grass at his feet. Cyril looked, and began to tremble, for, almost hidden in the grass, was the Starry Flower! He bent down to gaze at it, and the little flower spoke gently to him: "Poor Cyril, you wandered far to find me, but you could not see that I was here near you. All your unhappiness and trouble, though, will just have made you love me more. Gather me quickly, and you will never be unhappy again, for I am Content."

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# The Outlook Tower

THE reception accorded the first number of *Education for the New Era* is most encouraging. It is highly gratifying to learn that our chief aim, namely, the promotion of International Education, has met with the warmest sympathy and appreciation.

While we propose to keep that aim well in the forefront, some time must elapse before the machinery can be set up to ensure the regular supply of current news and information from various countries. We hope ere long, however, to establish links which will enable us to publish in each issue experiments from countries other than our own.

We have received quite a number of suggestions which will prove both useful and helpful: these we are bearing in mind. We shall be glad of any further suggestions which our readers may care to send along from time to time.

Education in its most comprehensive sense is to be our continual watchword; but we propose to focus our attention largely upon pioneer aspects of educational work, including Nursery Schools, Continuation Schools, and Adult Education Schemes, all of which are at present in experimental stages. It is most important that such phases of educational endeavour, together with the results achieved, shall be as widely known as possible: only thus can the maximum amount of benefit be derived therefrom.

We shall watch all experimental continuation schools with keen interest, the whole aim and purpose of which should be the general cultural training of adolescent workers.

The Report of the Commission on Adult Education is most interesting reading, and

there is evidently room for many and varied experiments in this special sphere. The whole nation must be aroused to the need of a liberal education for all, for the essence of Democracy is active participation in the affairs of the nation and in international problems. The sound use of the powers claimed by the rank and file depends upon there being a far wider body of intelligent opinion in the country. A most interesting experiment being tried at the present time is a residential winter school for young women at Ford Cottage, Clifton, York, arranged by the National Adult School Union. It is hoped that this may prove the germ of a College for Working Women on the lines of Ruskin College, Oxford. Another experiment foreshadowed is that of an Educational Settlement at the First Garden City, Letchworth, which will not only cater for the needs of the town but also for the surrounding villages.

The greatest problem of the hour in connection with child life is that of the relief of children of the Famine Area of Central and Eastern Europe. It is one of vast extent, involving millions of children. Many of these children can be helped by relief sent to their own countries, but breakdown of transport and industry, and social and political chaos make the work very difficult. Thousands of children, at the lowest computation, are doomed either to permanent disease, deformity, enfeeblement, or to death. Not disease as we know it in the slums of the big cities, but a condition very much worse, and a condition spread over all classes of the community irrespective of their former position.

*Famine Area Children's Hospitality Committee.*—This Committee has lately been



formed to arrange for hospitality in Great Britain for children from the famine area of Central Europe.

Great interest is shown in the movement and offers of hospitality for a year are being received from all parts of the country. The children will travel *via* Holland, and will rest in Rotterdam, travelling thence to London or Folkestone. On arrival in England they will be taken to a reception camp, where they will remain a fortnight under medical supervision before being drafted to various parts of the country. The whole cost of the journey from Vienna or Budapest to London will not exceed £5. It is therefore hoped to be able to offer hospitality to several thousand children.

The London County Council have kindly lent an office for the central work of the Committee at Room 51, The County Hall, Belvedere Road, London, S.W.1, and all communications should be addressed there.

*Save the Children Fund* and the *Famine Area Children's Hospitality Committee* are movements which should have far-reaching international effects, not least of which will be the spirit of tolerance which must inevitably ensue from such hospitality among the various nations and races concerned. An undoubted bond of international union will most assuredly be established, irrespective of creeds, classes, and denominations. National bitterness and even hatred must surely fall before hospitality and aid

extended in this the hour of dire need. It would be fiendishly inhuman to stand aside and make no attempt to ease the terrible sufferings of the innocent children of Central Europe, be they the offspring of friend or foe. Children everywhere must be saved from the cruel sufferings imposed upon them by the war. All other considerations must be waived to make way for the soothing hand of the comforter wherever suffering children can be found.

*The Children's Era* is a new movement which commends itself to every child-lover—and are we not all lovers of children at heart?

With over ten millions of the cream of the world's manhood slain or maimed, the present must of necessity be the children's era.

It is interesting to note that this particular movement aims to link up moral and spiritual with physical Child Welfare. It has the benediction of various religious leaders and the sympathy of certain political leaders. The Secretary is Mrs. Russ Barker, 26A, Cavendish Square, W.1.

*New Ideals in Education Conference.*—Owing to the difficulty of obtaining accommodation for the ever increasing number of teachers attending this annual conference, it has had to be abandoned this year. It is, however, announced that the 1921 Conference will be held at Leeds.



# Montessori

## The Opening of a Montessori School

(AGE  $2\frac{1}{2}$  TO 11 YEARS)

BY ANNA MACCHERONI

*Signorina Maccheroni, the most noted of Dr. Montessori's early helpers in Italy, is now staying in England to follow up the "Dotteressa's" recent training course held in London, by advising the teachers as to how to cope with their practical difficulties in the schools. She has the authority of one who has accompanied Dr. Montessori from obscurity into fame ; and to her devoted co-operation is due in no little part the practical detail of the method, especially on the musical side, which has now been so fully developed.*

**T**HE opening of a Montessori School is always extremely interesting : be it to the children, the teachers, the public or, especially, to the parents.

I had occasion to start one of these schools with a few older children (6 to 7 years of age), who, when they came to the school, could neither read nor write, and who had had no other "education of the movements" than that which children receive at home who have to "keep still," and who are helped in everything. There were five children, one of them full of life and demonstrative affection, three more timid and obedient in the passive sense, and the last so small that he was almost isolated as regards companions of his own age. This child, being for the first time in school, had not yet learnt "independence," and remained always attached to his brother, two years older than himself. He was most meticulous in his desire to do everything just like the others, but their greater speed was always a surprise to him. He would begin a thing with them, and finish long afterwards, always expressing a new and candid astonishment, as if to say : "How strange, considering I don't waste time !"

While these children were learning to read and write, others of about the same

age, and of similar abilities, were admitted. There were perhaps twenty (boys and girls), none of whom found themselves in the proper state of correspondence between age and type of work that experience has established in this method.

But the spirit of the method came to be respected, the children made progress and were keenly interested in their work. A favourite game for a long time was that of feeling the "sand-paper letters" with the eyes closed—a thing that would be too difficult for smaller children using the letters at the right age. The game was played collectively. A group of children formed spontaneously ; one of them stood with his eyes shut and waited till the others gave him a letter. This he would carefully pass his fingers over in the sense of writing, and guess what it was. The game was later played with several letters forming a word, and the child guessed the word.

They passed quickly on to grammar, and it was a pretty sight to see their interest in the "Grammar boxes" and "commands"—explained in Dr. Montessori's "Advanced Montessori Method." (The child learns grammar by composing little sentences by means of words written on coloured cards, the colour indicating the part of speech.)

Arithmetic proved an easy conquest.



It seemed *easy*, and the only difficulty was that of learning the tables, a thing which children who start at the right age do spontaneously. These children took an immediate interest in sums, which they did by counting on their fingers, or by referring to the multiplication tables they had themselves constructed in the previous exercise with the beads. Onlookers were afraid the children would never learn their tables by heart, but those not troubled by this apprehension were struck by the children's interest in sums. They added, subtracted, and multiplied, because they felt it more adapted to their age.

A boy of eight who could write and do sums by the ordinary school methods, at first despised the Montessori material for this purpose; but later he stopped doing long division by a mechanical process he did not understand and went back to simple addition with the bead frame.

"It is because," he said to the teacher, "I want to *understand* addition. I do it like this, but I don't know the reason."

From this point he went over the whole of his culture again, doing subtraction, multiplication, and ultimately division, always using the Montessori material. This big boy one day realised the value of the sand-paper letters, and setting himself to "touch" them, reformed his writing. Meanwhile his character, formerly so depressed and melancholy as to cause anxiety to his parents, became gay and full of fun. His companions at first used to say: "Raymond is too serious"; but afterwards one could see them gathered about him, and laughing at his jokes. Raymond also kept a journal in which he wrote every day, and made up little "poems," to which he tried to compose tunes on the dulcitone.

A class of little children was opened shortly afterwards, and we at once had children of the right age for beginning—from three to five years. At the end of the year

the children of 5 passed into the advanced class, and thus it was possible to admit others of three. In the third year the class was wholly formed of children who had been admitted at three, and the full results were therefore obtained. Children of five wrote extraordinarily well. Discipline had become a thing entirely forgotten, so natural and obvious did it seem for movements of the body to be tranquil, and for work to be "ordered." Under these conditions it was possible to admit extremely capricious children. In the orderly classroom the capricious child presented such a contrast that "bad" became recognisable at a glance and there was no fear of his example harming the other children. Neither was it possible for the disorderly child to remain long in his errors. Some children were truly difficult, but they only served to show that the ordered class has an influence upon newcomers.

#### THE TEACHERS.

The teachers every year felt surer of themselves, they grew more confident, and were happier. Almost all in the first year, or at least in the first months, felt a certain timidity, and at times were anxious or even discouraged, since the beauties of the method did not come up to their expectations (being in fact not wholly realised). They had in general a great faith in their own efforts and keenness, and did not rely sufficiently upon that which comes by itself according to psychological laws, if only the procedure is simply carried out. The first period of characteristic disorder discouraged them especially. But when order sprang up, and it did so very soon, their expressions changed, and they no longer said: "I did this, or I think that," but reported simply and with emotion: "Such and such a child did so and so," showing their surprise and joy. The second year was again much better than the first. One may say, in fact,



that the year in which both children and teachers are new to the method is always the worst.

When the facts read about in the books and seen during the Dotteressa's courses actually appeared in the classroom, the personality of the teacher changed. A great security, with the characteristic joy that clarity brings, appeared on her face, a calm and sure energy marked her acts, and a wholly new conviction rang in her words. The teachers now felt themselves to be in direct contact with those truths of which the description alone had first moved them to enthusiasm. That enthusiasm had now become a permanent possession ; the lighted lamp in their hands, it had revealed a new vista along the practical paths of action. The teacher now understood the meaning of freedom to herself as well ; she rid herself of vain preoccupations and of vain complacencies, to give herself heart and soul to those things which formerly, perhaps, she had disdained. She now has a vigilant eye for the purely material details of order, the tidiness of her room, the technique of her lessons ; she lives within intelligent limits, knowing well how much she can do, and how much the child can do, if he is correctly helped.

#### THE PARENTS.

The parents are most often impressed by the happiness of the children, and by the rapid progress which they make. The well-to-do sometimes puzzle their heads wondering how it is that the children can be happy without a nurse to do everything for them, and a mother to fondle them continually. Poor parents, on the other hand, imagine they understand at once. "Sure," they say, "here they lack for nothing, and at home they lack everything." The school was sometimes visited by parents of good circumstances, troubled and jealous as to this happiness, and wishing to see its cause. They saw their child dusting and

working with the apparatus, and, on entering the classroom, leave them willingly to go alone and face the joys of work. Parents, in general, are the first to understand the method, and the child, who comes home happy and good, reassures them as to the school. Then, little by little, they come and ask advice. "How is it that the child who at school is so good, at home....?" One advises them to have a little hat-peg at home also, low down so that the child can hang up his overcoat ; to give him a little wash-basin, and so on. After a little time the parents come back contented. Some had almost made a little dining-room for the children in the corner of their own dining-room, and said the children were now very orderly and happy. They then came to ask advice as to their children's toys, what to buy for Christmas, &c. Many and many were the parents' declarations that the children had been much better in health since attending school.

Difficulties with parents occurred only in certain cases of children who were very backward in showing results. But often in these cases the parents could see the preparation the child was performing within himself even though he remained enclosed, so to speak, within an external disorder little diminished. A family that had a child who was almost abnormal, and who showed visible signs of his inferiority, had the patience to wait nearly two years. The child undoubtedly improved during the first months, but for more than two years did not become able to work alone, or acquire full self-control. Then, however, he joined in with the mass of the children, and no longer excited special attention.

Another very nervous child, who easily trembled, and who had been extraordinarily affected by the blind severity of his home where it was thought to strengthen him morally by oppressing his first manifestations of an ordered activity, was seen to undergo an immense change. He became



cheerful, chose his work without hesitation, quickly learned to read and write, and was affectionate to his companions and to the teachers. But his family then thought of making him a literary prodigy, suffocating, of course, that precious moment which had been such a joy to the teacher. This unique case, out of more than a hundred children, would have no importance, did its pain not bring before us the position of a child, who is weak and defenceless against the errors of a fondness that betrays him.

Thus, in a sense, the re-education of the parents proceeded easily, and parts of the apparatus entered the homes together with standards of peace and order in the parental

action towards the child. And the school, which at first had but one class, came to have two, then three, and eventually five; meals also being served, which form at the same time, an exercise of practical life for the children. Difficulties on the way seemed like occasions for victory, and in an environment of sympathy, conquered step by step, it was extraordinarily beautiful to see the methodical unfolding of that psychological picture which the method describes, every outline of which became precisely delineated—just as happens when one has read an account of a foreign country, and which one sees come true exactly as described.

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“We are the sowers. Our children will be those who will reap. To labour that future generations may be better and nobler than we are—that is a task without egotism and without pride.”—*Montessori*.

\* \* \*

“Give us the young. Give us the young and we will create a new mind and a new earth in a single generation.”—*Benjamin Kidd*.



# In Quest of Truth

## I.

### At Windyheath\*

BY CHARLES S. GREEN

*“Life is sweet, Brother : there’s day and night, Brother, both sweet things ; sun, moon, and stars—all sweet things ; there’s likewise the Wind on the Heath.”—Lavengro.*

ONE of the first things to strike a newcomer on beginning to work at a school within easy reach of Parliament Hill was the splendid possibility of the place for Out-door Education. Already classes from neighbouring schools were in the habit of making occasional use of the Fields for lessons in nature study and geography and for organised games. But most of all it seemed desirable, even imperative, to make fuller use of such glorious natural conditions in the attempt to harmonise all the activities of school with an out-door life which should give the children at least such advantages of development in the tranquillity of green open spaces, of sunshine and fresh air, as are enjoyed by the lambs there on those hilly slopes.

Circumstances, and the necessity for a period of reflection spent in France and Belgium, conspired to postpone the opportunity for me to make such an attempt. I was pleased, on my return, to find that my Headmaster at Rhyl Street had applied for permission to form an Out-door class. Permission was obtained in the first place to

transfer twenty-five boys from Rhyl Street to Parliament Hill Fields for the whole of their school hours during the period April 28 to October 31, 1919.

It is easy in any large school to distinguish a percentage of children who, while not coming within the scope of the Council’s schemes of remedial education, nevertheless need some definite help in outgrowing temporary defects of physique and mentality. These may be generally classified as follows :—

1. Children suffering from childish ailments.
2. Children convalescing from childish disorders.
3. Precocious children.
4. Dull children, *i.e.*, those non-responsive to the stimuli of the classroom.

From such as these the choice of boys for the new class was made. The first result of the decision to initiate an Out-door class was the summoning to a personal interview of some forty parents. Individual conversation took place in each case between myself and parents, and even before beginning work many points of peculiar interest to both school and home had arisen, making it easier for the teacher

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\* An out-door class attached to Rhyl Street L.C.C. School, St. Pancras, N.



to understand the needs of each child. The whole number of boys chosen next came up for review by the school doctor, Dr. Gillett, who excepted the least necessitous physical cases. Others were excepted regretfully where it was apparent that no active co-operation could be secured in the home.

The following is a copy of a letter which was sent to the parents of each of the twenty-five boys finally selected :—

RHYL STREET SCHOOL,  
ST. PANCRAS, N.W.  
April 16, 1919.

DEAR ———,

The Out-door class will commence on April 28, and your son, ——— has been chosen as one of the scholars. He will no doubt benefit greatly by the change, and in order that this should be so, we hope you will do all you can to help us for his good. Please let us know whenever you have a suggestion to make as to the boy's welfare while at school.

The following are our suggestions as to the most suitable dress for boys of the Open-Air School: Wool jersey and under-vest; thick stockings (wool); short knickers (knees bare); stout boots; rubber shoes for games and drill. We are inquiring as to the price of a bright school cap in "open-air" colours. We have asked the London County Council to supply waterproof capes, but are not yet sure if they will do so.

We intend to call the Out-door class "Windyheath," and our motto will be from the lines of the gipsy poet Borrow :—

"Sun, moon and stars, Brother, all sweet things; there's likewise the Wind on the Heath."

Yours sincerely,

C. S. GREEN, *Teacher-in-Charge.*

C. TANTRAM, *Headmaster.*

As a result of these conversations with parents, it became possible to standardise the boys' dress from a hygienic viewpoint, viz.: wool jersey and undervest; short

knickers (knees bare); stout boots; waterproof capes (supplied by the Council); school caps. Gamages quoted 48s. a dozen for suitable caps, without badges. This was too much for the parents to pay, and so we had a class talk on the subject. Finally we secured twenty-five good frieze caps at pre-war prices. The elder brother of one boy designed a badge for us in the form of a star—a reminder to "look up." Materials were obtained and the design was worked out by the mother of the same boy, who thus provided us with twenty-five splendid badges.

Parents, by the way, visit the class often, staying half an hour or an hour and actually entering into things, not merely looking on. One mother asked permission to come once or twice during the summer to take her backward son in reading, with school books, during reading lessons. Another mother has kindly washed towels and dusters for us each week. A list was kept of "Our Wants" and this was read out now and then in class. "Wants" have ranged from jam-jars to a magnetic compass. The boys' relations are keen on knowing and, if they can, supplying our wants.

The headquarters of the class throughout the summer were at the bandstand, near the Highgate Ponds. This is an octagonal structure for which four wind-screens in heavy canvas have been supplied to fit into the bays. These screens are interchangeable to suit the varying winds. Slight structural additions, sanctioned by the Parks Committee, included the adapting of the well of the bandstand as a store-room. Collapsible tables were supplied for written work, and plenty of Park chairs were on the spot. A large zinc-lined clay box is used as a store for books and stock. Lavatory accommodation is within easy reach of the headquarters.

My preconceived aims for the class, which are in process of being realised, are as follows: (1) To improve physique, both



remedially and preventively. (2) To realise the school as a social unit by constantly securing the interest and co-operation of parents, and by responding to all public interest occasioned by the existence of the class in a public place. (3) In the teaching to attempt to break down to some extent the compartmental barriers which usually separate "subject" from "subject," and to help the children to realise a unified series of aspects of knowledge which shall be more than mere correlation. (4) To admit as educational the simple experiences of daily life in the open.

In the class there were, when it was organised on March 31, 1919, two boys 11 years of age, two boys 10 years of age, seven boys 9 years of age, thirteen boys 8 years of age, one boy 7 years of age, making a total of twenty-five boys whose average age was 9 years, 1 month.

### CURRICULUM.

*Syllabus. Practical Hygiene.* (a) Regular use of W.C. (before morning school and after tea). (b) Care of teeth, nails, ears, nostrils, hair. (c) When and how to wash. (d) What happens when we sweat. (e) Baths (hot, cold, sun). (f) Rest at night: open windows; strip; wear nightgown only; no heavy coverings (*e.g.*, Indians, Boy Scouts at camp, soldiers). (g) How and when to eat; good kinds of food; foods bad for children; how to keep food; when and when not to drink.

*Physical Training.* (a) Natural exercise: development and correction of instinctive motions (breathing, sitting, walking, running, jumping, climbing, skipping). (b) Rhythmic exercises: introducing simple imitations of the curve and motion of natural things outside human nature (*e.g.*, "reed in the wind" position, "jumping frog" position, "crawling snail" position, "flying bird" position). (c) Games: running games, games with ball,

games with bat and ball. (d) Selected tables of physical exercises from the Board of Education Syllabus as authorised for children 7-10 years old. (e) Simple primitive dance movements (*e.g.*, Indian, Fijian, Assyrian).

*English.* (1) *Reading.* Books: "Steps to Literature," Book II.; "Tales of an Old Yew-Tree"; Miscellaneous Readers (Blackie's "Rambler Series"; MacMillan's "Then and Now," "Here and There"); "A Book of Verse for Girls and Boys." Library: Form a collection of little books for the silent reading lesson and for home reading, *e.g.*, "Books for the Bairns," &c.

(2) *Recitation.* Three or four short poems of nature; *e.g.*, "Where the Pools are Bright and Deep" (Jas. Hogg); "Good-bye, Good-bye to Summer" (Allingham); "In Winter I Get Up at Night" (Stevenson); "The Fairies" (Allingham); "Baby Seed Song" (Nesbit); "Is the Moon Tired?" (Rossetti); "Child's Song in Spring" (Nesbit). Method: different groups of boys learn different poems.

(3) *Grammar and Composition.* (a) Single sentences describing actual experiences: *e.g.*, "We heard the song of the lark," "It has been windy to-day." (b) Connected sentences based on oral lessons, especially geography, history, nature study; *e.g.*, "Grass," "The wind," "What I see from my desk," "The rooks," "A camp fire," "An Indian dance," "How we played the game of 'Robin Hood.'" (c) The "mechanism" of sentences; *e.g.*, turning statements from single to plural (number); similar statements made by different people (person); experiences of yesterday, to-day, to-morrow (tense). (d) Full stop, comma, use of capitals, proper names, "Mr.," "St.," "N.W.," &c.

(4) *Spelling and Word-building.* Various simple exercises as required.

*Geography.* (a) Local sense and sense of direction: N.S.E.W. "by the sun." (b) The earth's motions: day and night—



the "sun's daily course" and what it means; summer and winter—the earth's other motion. (c) The wind: simple chart of records, construction of vane, observations of smoke; relations between wind and weather. (d) Simple regional studies: Hampstead Heath.

*Observation.*  
Land and water—relative levels.  
Hills and valleys.  
Fields—"plains."  
Running water—spring, brook.  
The ponds.  
Woods—kinds of trees.  
  
The earth's crust—chalk, clay, sand, stone, forest mould.  
Grasslands, with sheep.

*Imagination.*  
The formation and cooling of the earth.  
The mountains of India.  
Stories of the Prairie.  
Stories of Canada's great rivers.  
The lakes of Canada.  
Forests of Canada—life of a lumberman.  
The chalk insect. "Stories in stone." Leaf impress in coal.  
An Australian sheep-farm, mutton, wool.

Map-making; e.g., Bandstand and its surroundings; routes from bandstand; the ponds; Parliament Hill; part of ditto, showing allotments and railway. (e) Panorama: recognition of distant landmarks from top of Parliament Hill.

*Natural Science.* Lessons (based on actual observations and experiences) from plant and animal life. Select from: tadpoles and frogs, a bird's nest, water newt, ducks, sheep—a sheep-shearing, burying beetles, the grasshopper, butterflies, little fishes of the pond, the ponds in winter, the spider, the fly, the squirrel, the owl, fieldmice, the bat, animals that sleep in winter, baby buds (beech, willow, chestnut, hawthorn, &c.), a cherry bough, a dandelion, the primrose, bluebells, the life of a bean, grass, a potato, a vine (or hops or woodbine), a walnut tree, a pumpkin (or marrow), a plum, sycamore seeds, hips and haws, the bramble and its fruit; how we know the trees in winter, winter buds, blossoms, winter fruits; holly, mistletoe, pines and firs.

*History.* Stories from the lives of actual or imaginary folk in the past, based on "Tales of an Old Yew-Tree" and "Puck of Pook's Hill." Method: reception and absorption of story; preparation of material for presentation (handwork); dramatic

games; verbal self-expression (oral composition). Selected stories: "The Man at the Stone Circle"; "The People in the Wattle Huts"; "The Roman Soldier"; "King Arthur"; "A Missionary of Long Ago"; "Alfred and the Danes"; "Harold and the Normans"; "The Normans in Darley Dale"; "Robin Hood and the Poor Knight"; "Richard the Lion-Heart"; "The Crusaders"; "Dick Whittington"; "Joan of Arc"; "William Caxton"; "Mary, Queen of Scots"; "Chatsworth House"; "The Royal Oak"; "Prince Charles"; 100 years later—"Bonnie Prince Charlie"; "The first Cotton Mill"; "Florence Nightingale"; Four Colonial Pictures: (a) "The sailing and landing of the Mayflower"; (b) "The Maple Leaf at Vimy Ridge"; (c) "Anzac Day, and what it means"; (d) "With General Smuts at the Peace Conference."

*Drawing and other Handwork.* (a) Form: to draw natural forms, and simple little geometrical patterns based on the square and the circle. (Avoid artificial "objects," choose, e.g., leaf, egg, apple, pebble, berries, raindrop, duck, &c.). (b) Colour: to recognise the three primary colours in nature; to be able to lay on a flat wash in either of the primary colours or in green (blue over yellow); to make very simple quick colour pictures of out-of-doors—cloudscape, sky and water, a tree, sky and green hillside, birds in flight, primitive drawings of animals and people. (c) Drawings with a little more detail, to illustrate nature lessons—buttercups, fir-cone, beetle, berries, butterflies, tadpoles, spider, &c. Media: for (a) natural forms—brush or pencil; geometrical patterns—pencil and brush, or pencil and crayon. For (b) brush only. For (c) pencil and brush or crayon alone. (d) Modelling from nature in plasticine. (e) The making of toys, fashioning of tools and simple apparatus for work or play in wood, card, leather, paper, tin, cloth, &c.

*Music.* (a) Recognition of natural music:



song of the wind ; running water ; wind and leaves ; birds (lark, thrush, blackbird, robin, rooks). (b) Primitive musical instruments : reed pipe, elder whistle, &c. (c) Voice production : breathing exercises ; position of mouth for vowel sounds (oo, oh, ah, eh, ee) ; tonal breathing, scale singing, &c. (d) Tonic Solfa : modulator exercises (fe and ta introduced) ; easy tunes read from Modulator ; easy *known* tunes translated into solfa ; easy time and time exercises in solfa (4-4, 2-4, 3-4). (e) Six songs in unison, with or without words.

*Arithmetic.* (a) Composition of numbers to 1,000.0. (b) Tables : to  $12 \times 12$  ; inches, feet, yards, chain ; money—farthings to 48 farthings ; pence to 120d., shillings to 120s. (c) Plus and minus within above limits ; multiplication and division, by multipliers 2 to 12. (d) Mensuration : actual measurements with rule (feet), tape (yards), or by pacing (paces) ; estimation of distances and of height (similar units) ; simple idea of area (practical)—1 sq. ft., 1 sq. yd. (e) Practical fractional work : dividing concrete distances or quantities into  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ ,  $\frac{1}{3}$ ,  $\frac{1}{6}$  (e.g., 20 paces, 12 yards, &c.). (f) Ruler work on paper : square and rectangle ; figures based thereon—areas by counting squares, fractional parts of same. (g) Slight idea of weight : 1 lb.,  $\frac{1}{2}$  lb.,  $\frac{1}{4}$  lb., 1 oz. Guessing weight, e.g., a stone, bird's egg, mouse, snail, big tuft of grass.

### NOTES ON METHOD.

*A. The relation between children and teacher.* The existence of such a class illustrates a step forward in the psychology of education in that the essential conditions of work are such as to make it easier for teacher and pupils to get away from traditional classroom relations. The best possible method in such a class is the common co-operative pursuit of knowledge and experience by teacher and children. It will be readily seen how this would apply

in the case of nature study, regional geography, handwork, and the thoroughly educational necessity of adapting continually, by one's own effort, environment to needs, and *vice versa*.

*B. Nature versus mechanical civilisation.* Once you have placed a class in natural surroundings not only is the educational scope immediately widened, but a new step in method needs to be taken. Psychologically, it is more than observation ; and it is a step which should precede all self-expression. We may call it "Recognition." For example, before teaching a child to make music we must help him to be able to recognise music, the natural music of wind and water, the rustle of leaves, the song of the birds. He may then imitate, having observed it, the manner in which this music is produced. He may learn to make music with a hollow stick, a reed, with tightened strings or wires, with his fingers, with his throat. But first he should have the power to recognise the music inherent in Nature. So with the education of the colour-sense, the boy must know before he can make, although at any stage in knowing he may begin to make. He must recognise first the primary colours in nature ; not in his paint-box or on his colour-chart, but in the red of the poppy, the blue of the sky, the gold of the sun or the sand.

When he is older, he must not have formed the habit of regarding the forces of Nature as illustrations of applied mathematics, but, on the contrary, he must have learned to realise by previous contact with these forces that mathematics itself is but an abstraction of their working principles.

*C. Self-expression.* What types and degrees of self-expression should be encouraged in children of different ages ? My feeling at the moment is that the child of to-day in many cases suffers from some ill effects of over-stimulated and premature attempts at self-expression. In my view this stimulation is as opposed to a right



development as was the undue formality of other days. Some children, I find, need remedial encouragement in order that they may express what they have taken into themselves. This encouragement I attempt to give when necessary. The child whom I class as normal needs nothing more than the opportunity to express himself adequately. This he does, and I do not attempt to choose for him the means. What I do attempt is the far more difficult and, as I see it, the more important task of helping him to secure that secret and interior grip which makes him the master of those energies which arise in him as the result of healthy and complete assimilation, whether physical, mental, or spiritual.

*D. Homework.* For a boy at Windyheath, a little homework is desirable and even necessary. Obviously it is in line with the general idea. We have encouraged home in some degree to invade school. School must therefore invade home to a corresponding extent. Homework is optional. It began as the outcome of boys asking for the loan of books, pencils, &c. The marking of home exercises takes precedence. A record of marks for homework is kept, and much praise is given for good work. 60 per cent of the boys ask regularly for homework materials. The boys set their own home tasks.

*Physical Welfare.* Much methodical care has been expended upon the physical welfare of the boys. Every boy was submitted to a preliminary medical inspection and Dr. Gillett has since inspected the class periodically, this in addition to the normal routine of physical inspection in elementary schools. A graphical record of each boy's variations in height, weight, and chest expansion has been kept.

*Medical Cards : Statistics—Chest girth and lung power.* Perhaps the most conclusively satisfactory results are those

of the recorded increases in the size and expansive power of the boys' chests. The average increase per boy in actual chest girth was no less than 2.2 inches during the period May to October. The highest actual increase is  $3\frac{1}{2}$  inches; the lowest  $1\frac{1}{4}$  inches. In power of expansion the average increase per boy is .41 inches. The highest recorded increase in power of expansion is  $1\frac{1}{2}$  inches; the lowest record shows a decrease in power of expansion of  $\frac{1}{2}$  inch, but the decrease in expansion in this case is accompanied by an actual growth of 2 inches in girth. These results are due to life in the open air, and to the regularity in practising breathing exercises at suitable times.

The weight graph in  $\frac{1}{2}\frac{3}{5}$  cases showed an initial fall in the first three weeks, ranging from .1 kilos to 1.1 kilos. This may be accounted for by increased exercise and by the mere fact of change. These boys, however, like those others who lost no weight in the early period, showed meanwhile an improved muscular tone, and amongst them are to be found the examples of the most rapid subsequent increase of weight. Later, all cases show an encouraging increase. The suggestions regarding individual boys made by Dr. Gillett from time to time have been followed up and have resulted in remedial treatment of various kinds.

*At the clinic.* There have been some dozens of attendances at the clinic. Dental treatment has been reinforced by vigorous teaching and practice, with the result that practically every boy has now a clean, non-septic mouth. Dental, aural, visual treatment has been given. At Dr. Gillett's inspection on Midsummer Day it was found that the teacher and a number of the boys were suffering from temporary effects of eye strain caused by the high light of an unbroken succession of exceedingly sunny days.

Following are some of Dr. Gillett's



comments at this re-inspection : (a) Deafness much improved. Hears watch tick at 8 inches (previously heard watch only on contact). (b) No headaches since open-air class (a frequent entry). (c) Anæmia improved (a frequent entry). (d) Lungs ; air entry improved. A case book of general welfare of individuals has been kept by the teacher. The entries have been regularly made and have proved helpful to the doctor and to parents.

*In the home.* Parents have helped by providing extra milk, petroleum emulsion, and changes in diet on doctor's recommendation. Very valuable help in securing these results has been given by Miss E. Finlay, Hon. Secretary of the Care Committee.

*Hygiene.* Systematic and continuous attention has been given to the effort to raise the hygienic standard in clothing, bodily habits, and life in the home. This work, coupled with daily physical training, has been conceived as the prime basis of educational effort. Among the first things every morning, without fail, are our class talks on the individual care of the body, *e.g.*, lungs, teeth, hair, skin, &c. These talks are preceded by daily routine inspections. The boys have entered keenly into the spirit of this attempt at improvement, and may be seen regarding with pride the coloured garter tabs which are worn by those who show the results of an increasing self-respect in these matters.

*Mid-day food and rest.* The boys in most cases bring their own mid-day food, and although no definite rule exists this is most frequently taken in common, at the Refreshment Pavilion, where it has been possible hitherto to arrange for a sufficient supply of hot or cold milk to meet their needs. The dinner interval has been considerably shortened to allow of the inclusion in the afternoon period of a definite resting time. This was found to be necessary during the first week, when it became evident that the physical effort

put forth by the boys in their work and play was greater here than in classroom and playground. The boys rest lying down usually on the ground, in sheltered places, first spreading their tarpaulin capes, in all but the driest weather.

*Camp.* Our crowning joy throughout the summer was the camp at Ken Wood. Here, on a real farm, beside a real haystack, in a spot at once sheltered and commanding glorious views of pastoral uplands and of distant London, a full-size Canadian bell tent was pitched late in May and was occupied until the end of September. Here I lived and here the boys were free to come at any time, singly or in bands of pals. Need it be said that the privilege suffered nothing by neglect ! Camp life is a liberal education—and camp craft became the rage. Health, pleasure, and sound training find equal scope in the nice conduct of a washing-day ; the making of meals ; plying the axe, songs round the camp fire, the cultivation of active friendships with the squirrels and robins or the mere joy of running barefoot in the morning dew. For all this I have to express profound thanks to C. Titus Barham, Esq., Managing Director of the Express Dairy Company, by whose personal kindness it was rendered possible. Appreciative thanks are also due to Mr. F. Arnold, farm bailiff at Ken Wood, and to Mrs. Arnold, to whom we were indebted for our water supply and other necessities.

*Social effects of the class.* 1. The class has been much dependent upon the co-operation of numerous local persons, and has in turn stimulated their interest in the present-day training of children. Among these are:—the Park Superintendent, Mr. Taylor, and his assistants ; Mr. Morley, refreshment contractor at the Pavilion ; Mrs. Spiers, who successfully “ doubles ” the parts of manageress of the Pavilion and matron to the class, and various allotment holders. The children's welfare in every



case has profited by their interest, while one feels bound to emphasise the extraordinarily interesting conversations on education which have taken place between myself and these various "lay" people.

2. Similarly, it has been both interesting and profitable to have challenged the curiosity of the general public by teaching in the open. One's ideas and methods and the subjects taught have been matters for inquiry, approval, or criticism by on-lookers. This has necessitated some forbearance and some capacity to demonstrate the reasonableness of one's educational beliefs. The naive comments of the man-in-the-street are not without significance to a thoughtful teacher, while on the other hand, it is evident that a willingness on the part of the teacher to discuss the details of his craft with other workers will help forward both education and democracy. The singing lesson always attracts attention, and an audience of twenty to sixty people has often shared our joy in the rendering of songs and rounds.

3. Much kindly interest has been shown towards the boys from time to time by Secondary and Public School boys. At the commencement of the elementary school term several of these took the class in hand for instruction in football, and this is to continue on Saturday mornings during term.

Like the swallows, we have come south for the winter. We have migrated from our wind-swept hill-sides to a more sheltered spot, where a pavilion forms our ideal winter quarters. Its great feature is a splendid roofed verandah, four steps high, along the whole south side. Here we do most of our lessons. A gravel yard behind the building serves us as a playground even in wettest weather. There is a big kitchen to which at mid-day the odour of Mrs. Spiers' cooking draws us all like a magnet. We are very happy here—as much at home in our winter quarters as the gulls which

walk, skim, and fly above and around us while we play.

\* \* \*

#### WINDYHEATH.

##### RULE OF LIFE.

"A Windyheath boy is an outdoor boy."

I will go out-of-doors in all weathers.

I will leave the streets and go to the open fields.

I will bathe whenever I can; and learn to swim as soon as I can.

I will wash my body daily with cold water.

I will clean my teeth.

I will sleep with open windows and lengthen my life.

I will learn all I can from the lives of plants and animals.

I will write or draw some of the things that interest me.

I will open my eyes to the sky.

I will open my ears to the song of the wind.

I will open my heart to my friend.

I will share all good things with others.

\* \* \*

#### WINDYHEATH.

(As seen by the boys.)

"One thing at Windyheath is the dungeon. You do not get a dungeon at all schools. To enter the dungeon, the trap must be raised. Then there are steps.... Not all of us have been down the dungeon. Above the dungeon is the castle. (Some folk call it a bandstand). The castle lies hid in a dip in the mountains. On the mountain side are many sheep. They sometimes come inside the castle walls, for the grass there is greener and sweeter. Inside the castle itself are the headquarters of 'Windyheath.' Here you read books which tell of the great world outside the castle, or of things which happened long ago. At Windyheath we travel a lot and discover much.

"On May 16 we journeyed to Finchley to attend a sheep-shearing. A sheep-



shearer works harder than any one we have seen. In one hand is the heavy clipper. The other hand and arm hold down the sheep. The knife moves very swiftly, and off comes the sheep's heavy winter overcoat. It is like peeling an orange, but the man is so clever that the fleece comes off in one piece. A boy rushes up and rolls the fleece in a bundle. It weighs about ten pounds and is worth twenty shillings. A clever shearer can rob 120 sheep of their

wool in a single day. His throat is dry and the sweat pours off his naked chest.

"Clothes are in many ways a nuisance, so we take some of them off—our boots and stockings and jerseys. But the best place of all is our camp—away on the edge of the forest. We must tell you about that another time.

"You can tell a Windyheath boy by the Star on his cap; it means 'Look up.'"

## 2.

# The School Commonwealth

BY E. A. CRADDOCK, M.A.

*Assistant Master, Northern Polytechnic Secondary Day School, Holloway*

I THINK many teachers fight shy of the trial of self-government in their classes because they have the idea too firmly rooted in their minds that it is on them that would fall the responsibility of maintaining the system. They feel that they are not equal to adventuring themselves and their pupils on this unknown sea. But, as a matter of fact, it is not they at all, but the pupils who take the responsibility, and who, when the suggestion has once been made to them and has found favour, as it is bound to do, enter into their civic duties with ardour and ability.

The idea of giving self-government to the thirty Fourth Form boys to whom I taught French and English during twelve periods per week, and for whose general progress and discipline I was responsible, arose mainly out of watching their efforts to organise matters altogether outside school

and was inspired by the work of pioneer experimenters such as Mr. Norman MacMunn and Mr. W. R. George. The school in question is one of the day secondary type, attached to a large Polytechnic Institute, and the boys, for the most part, are the sons of clerks and artisans.

Opportunity for introducing the idea came when the class was about to elect a Cricket Committee, in April, 1918. I asked the boys to elect at the same time a committee of five, the members of which were to be chosen in the first place on the ground of their influence over others. I then suggested that, if cricket matters could be conducted by a committee, why could not form matters be conducted on the same lines; and further developed the idea by stating that, in future, I should hold the office of instructor only. This would leave the committee responsible for maintaining discipline inside and outside the classroom,



for seeing that the homework was well and punctually prepared, for the proper conducting of sports, for the orderliness of the room, for the personal appearance of the boys, &c. Within limits, this committee should decide what homework was to be done and what work should be done in class. The committee should be empowered to punish and to reward, and should be held responsible to the class itself.

The idea appealed to the whole class, and at my suggestion the committee got to work at once on the setting of the French homework, with, as sole guide, the principle that, to be of any value, the homework should emphasise and recapitulate the work just done in class. The task given was as heavy as any that I myself would have set, and was tested on the following morning by one of the committee, who put questions to be answered in writing by the whole class. Two boys failed to get 40 per cent of the possible marks, and were ordered to do their task twice, and to show the work to the committee next morning. Two days after, one boy gave in and did his punishment, but the other still held out, and a court was called for that afternoon to deal with the offender.

As knowledge of court procedure was of the haziest, the boys conducted the business in the way which most appealed to their common sense. Eventually the recalcitrant was found guilty, and I (who had been asked to officiate as judge) was requested to pronounce sentence. This duty I passed over to the jury, who decided that the offender should do what he had been told to do, and who undertook to see that he did it. From that day in April, 1918, there has been no trouble of any description in this or in any other of my self-governing classes, and in the rare cases where punishments have been inflicted (and they are becoming almost unknown) they have been performed with a punctuality which I could never formerly secure. When by chance a

boy does fail to secure 60 per cent of the possible marks he usually, as a matter of course, looks to the nearest member of the committee and nods, signifying that the work will be done twice by the next morning. During the time I am teaching, it is sufficient for me to stop short for an inattentive boy to be marked by the committee, and attended to after the lesson. Work begins as soon as the class enters the room, even though the master be absent, for the committee arranges for the work to be carried on as usual.

The personal appearance of the boys is well looked after in this republic. I have known six boys to have their hair cut on one day after a warning, and one very imperfect ablutioner was cured of his carelessness for all time by being given, after due warning, a highly satisfactory wash by the executive.

I have recounted the inauguration of the classroom republic thus fully because it demonstrates with what success quite young boys (these were between the ages of 11 and 14) can govern themselves without preliminary training of any kind. After the responsibility has once been placed upon them, they must be left to themselves to find their own methods of keeping discipline. The boys soon learn that the failure of a committee to govern the class well is evidence that the members elected are not a wise choice.

During these two years the relations between myself and my class have been happier, more cordial, more intimate, and more work-inspiring than they ever were in former classes. The question of discipline never arises as far as I am concerned; the boys deal with it themselves. As for their relations with the other members of the staff with whom they daily come into contact, a weekly inspection of the pupils' journals shows a practically unbroken record of good conduct marks, and demonstrates, I think, that the system maintains



its hold over the boys independently of the personality of the teacher. It would thus seem that such a system of self-government, which places the responsibility upon the boys, calls forth a certain self-respect and dignity which is lacking under the old arbitrary rule of teacher over pupils. To the authority of elected representatives neither fear nor cupidity counsels submission, for by a show of hands the rulers of this little republic can be overthrown by the ruled. As far as their work is concerned, I think I need only say that, for the last term's work, 5 boys got over 80 per cent of the possible marks; 7 got over 75 per cent; 11 got over 66 per cent; 6 got over 50 per cent; 2 only got below 50 per cent. Of the 8 boys who got under 60 per cent, 5 had been absent for three weeks or more.

A second experiment was tried concurrently with the first. I was afraid that under a weak committee there might be a lack of incentive, so we decided to divide the class into sides, A and B. The two boys whose work was most generally satisfactory were chosen as leaders, and picked their followers. The result was two teams as nearly equal in attainments as was possible, and it was made a rule that no A boy might change over to the B's, or *vice versa*. Henceforward work was done with the object of scoring marks for *the side*, not for the individual. In practice, the scheme is as follows:—

Suppose that the lesson is French. Yesterday each A set a B as homework ten questions from a questionnaire based on the lesson done in class, to which B has to provide answers correct both in form and substance. B performed the same office for A. To-day, at a sign from one of the committee, the boys, arranged according to their sides in alternate rows of A's and B's, turn inwards, and each A reads out to his opponent B, one by one, the questions set the previous day; B writes down the

answers without reference to his book. A corrects the work, taking a mark for every mistake he can find. B may contest A's ruling; the two argue, and frequently end by referring to the grammar book or to the teacher. The B's then question the A's similarly, and, at the end, the section leaders take the average of the marks obtained by the members of their sections. It will be realised that, under this scheme, each boy has not only done his own work carefully (for a mistake means loss to his side), but has prepared work for his opponent also; he has learnt something, has argued about it, has seen another's point of view; he has worked himself and made another work; he has had to solve his difficulties and has been required to back up his decision with knowledge accurate enough to convince a watchful adversary.

The teacher gives as much instruction as is necessary, and to fix the work done, another questionnaire is gone through, orally. The A leader will call upon one of his side to ask a B a question; the A naturally picks a B who he thinks cannot answer it. If he does answer it, all the A's who think they have seen a mistake hold up their hands. B's leader calls upon one of them; this boy has seen a real mistake, and the A's score. But the next A has made a mistake in thinking he has found one, and the B's summarily dispose of him, and claim a mark. If B cannot answer, he calls upon an A who he thinks is as weak as himself, in the hope that he will be forced to pass the question on to a more capable B. The boy who finally answers correctly scores for his side. Thus, it will be seen again, that every boy must either work or betray his side.

In another case, the teacher may set work to be prepared and tested in class. This is the signal for all the quicker and cleverer boys to set to work at coaching the weak ones of their own sides; the result is that these latter come in for a degree of



individual tuition that no teacher could possibly give. As all work is finally brought to the notice of the teacher, and pronunciation in language is very carefully attended to, there is little danger of poor instruction being given.

Another variation is work done on the blackboard by the contesting sides. One pupil from each side, chosen by their opponents, is sent out to the board, and they write simultaneously. The answers are subjected to much instructive dissection and criticism. No boy may criticise until he has been called upon to do so by an opponent, so that naturally it is the weaker boys who do the work. When the opposing side has finished criticising, the home side begins, the teacher having the final word.

The boys become careful, too, of their personal appearance, for the other side is always on the watch for the uncleaned boot and the tell-tale tidemark.

I do not think it necessary to enlarge upon the advantages of the system, nor upon the fact that the improvement in the amount and quality of the work done in this way is extraordinary. There is also no longer an unbridgeable gulf between the "top" and the "bottom"; in my own form the effect upon the weaker boys, and the consequent levelling up, has been little short of amazing.

Some may think that it is fostering too much the spirit of competition among the boys, but surely it is a step in the right direction that they should work for their side rather than as heretofore selfishly for themselves. Under this system the boy seems to lose all interest in his success as an individual; he is keen on doing and being his best for the sake of his side. Not only that, but the boys have shown a consideration and a kindly feeling towards one another, and have learnt to work amicably together, in a way that has astonished me.

Others may urge that the noise must be distressing. At first, I confess, I was much

worried by the talk and movement, for I still had the idea that it was my first business to keep the boys quiet and my second to see that they were learning. But now I know that the noise incidental to this kind of work is a guarantee that the whole class is working. The boys must move about asking for advice or giving it, questioning, combining plans, comparing results, and I have found that an easily recognised signal, such as a clap of the hands, produces immediate silence, for the boys know that I interrupt their own activities solely for the purpose of work, and that I do not arbitrarily interfere.

The master also must share in the general increased activity. He must be ready at any time with some new device, some new subject of competition. The earnest man experiences a sort of renaissance of enthusiasm, for the knowledge that every single boy in his class is as busy as it is possible for him to be is a source of inspiration. The indolent teacher would not be tolerated for a week by boys working under this system. The boy in difficulties under the old method had little or no inducement to seek enlightenment; he was afraid of displaying his ignorance, in many cases. Now he is obliged to ask, for he never knows when his opponent will question him on just that point. At every lesson now, I have strings of boys asking me questions; before, I used to have but one or two.

Out of these two experiments has grown a third. At the end of last September we set up a class court, to meet once a week "for the punishment of major offences, the making of rules and regulations, and to assist the committee in carrying these out." Any boy may be elected to office in this court, and in the constitution of it, as in other class work, the division into sides is kept. There are two judges, an A and a B, who must concur in sentence; there are two prosecuting counsels, A and B, and the jury is composed of an equal number of As



and Bs. The only office which is not in duplicate is that of secretary. When there are no cases for trial (which very frequently happens) the court resolves itself into a class meeting.

From what I have seen of the results achieved by the setting up of this classroom republic, governed by an elected committee, I am strongly of the opinion that all school matters should be in the hands of such a committee, representative of the whole school. If each class in a school of three hundred elected a committee consisting of about 20 per cent of its members, that would give a body of sixty boys responsible for the good conduct of the school, responsible, in fact, for everything outside the actual teaching. I think the forms could certainly be trusted to elect people who would govern them properly. Each class committee would have its representatives on the body of prefects and these would act as a body, not as individuals. With such a system of government the whole tone of any school would improve beyond measure. There is no reason to suppose that a system of discipline which has proved so successful in increasing the self-respect and dignity

of the boys in a class, would be of any less value when applied to a whole school. There would be an end to the strife and worries which often aggravate the relations between a master and his pupils, and the master could also rest assured that what punishments the boys did mete out to each other would be far more appropriate than any of his own. For what master knows his boys as they know one another? I think also that this system would be the salvation of the elementary school, with its huge classes.

I have written here only of boys and of schools for boys, but to my mind there is no reason why such a classroom republic should not be set up by girls in schools for girls. I would plead that other teachers introduce their boys and girls to the self-governing method. But it must not be forced upon them. If the idea, opportunely presented, does not appeal, let it drop for a time. Others I know would find, as I have found, that the energy of their class is an incentive to that fresh effort, for lack of which we teachers so often feel our work to be flat, stale, and unprofitable.

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A MOTHER once asked a clergyman when she should begin the education of her child, who she told him, was then four years old. "Madam," was the reply, "you have lost three years already. From the very first smile that gleams over an infant's cheek, your opportunity begins."—*Whately*.

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"THE first duty towards children is to make them happy. If you have not made them happy, you have wronged them; no other good they may get can make up for that."—*Chas. Buxton*.



# Jacques—Dalcroze

## An Interview

THE value of rhythmic and musical training and the place which these should occupy in general education, are questions of considerable importance, and educationists in Great Britain have been glad of the visit of M. Jacques-Dalcroze, the originator of the system of rhythmic exercises commonly known as the Dalcroze Eurhythmics. M. Jacques-Dalcroze brought with him four graduates of his school in Geneva as demonstrators, and lectured in the principal towns of England, Scotland, and Ireland.

In a special interview very kindly granted to *Education for the New Era*, M. Dalcroze enlarged upon a statement which he had previously made, viz., that the children of different nationalities react on his method in very different ways.

For twenty-five years M. Dalcroze has been teaching and studying children of many nationalities, and during this time he has remarked some general differences in the rhythmic and musical reaction to his method.

Among the German-Swiss and in certain provinces in Russia, an extraordinary elasticity and variety of movement is found. This is counterbalanced in Austria by changeableness of mood, and in Russia, among the intellectual class, by a certain hypersensibility. The auditory faculties, which M. Dalcroze has found to be well developed among the Austrian children whom he has taught, seem to be poor among the Russians. In Germany the love for and cultivation of music is greater, but the auditory perception is certainly not more delicate than in other countries.

In Norway and Sweden, children are

remarkably sympathetic to rhythm, and possess naturally the sense of physical harmony; their musical sense and the perfection of their vocal organs are certainly above the average.

In Denmark, there is the same ease of movement, but here more stress is laid on development of perfect technique than on the art for art's sake. M. Dalcroze is of the opinion that in Denmark more than in any other country, there is need for a reform in the musical education of the children. The natural talent of the Dutch children for music in all its forms has been very well developed, but unfortunately expression is often prevented by a lack of muscular elasticity. It is hoped that by a system of intensive physical culture this inability will be overcome.

The movements of the English children are not hindered by any of the antagonisms found in the Slav and Latin races. There is no muscular rigidity, no sluggishness of mind, no nervous and intellectual waste. Among English children is to be found a very supple physical mechanism, and quite special aptitude for the plastic and rhythmic art. But their lack of nervous sensibility, of elasticity, and dynamic force, robs their easy and graceful movements of much sympathy. The people are undoubtedly musical, however. It would seem, therefore, that with proper attention to the development of those qualities and faculties which now apparently lie dormant and neglected, England will again produce eminent composers and the nation will once more rise to an exalted position in the realm of musical art.

MURIEL MACKENZIE.



# International Notes

## United States.

**T**HE 1919 legislature of the State of Maine empowered the legal authority for that State each year to select a hundred of her best rural teachers who have a normal-school education and place them in training for six weeks, during which time, "they will think nothing else but rural life and rural schools."

The hundred teachers selected have their entire expenses paid from the time they leave home until they return. Each teacher will have charge of a school and receive a regular salary from the town (township) and at the close of the year will receive a State differential of 25 per cent of her salary.

The students are under the direction of the local superintendent of schools, and are known as helping teachers. Some of them will be working on the community centre idea as a means of developing the rural social life. Some will hold school on Saturday instead of on Monday, making it possible for them to visit other teachers on Monday and receive visits on Saturday. In this way each acts as a rural critic teacher in charge of a model rural school.

Some of the results already noted are as follows :—

1. Young people are entering Maine normal schools to prepare for rural service, something which has never happened before.

2. In selecting teachers who could qualify, school officials came to realise as never before how poorly prepared their

rural teachers really were, and they are paying better wages to secure better teachers.

3. Results show clearly in the schools of those who took the training.

4. Rural people now realise that if they will do their share good teachers are available.

5. Superintendents are holding meetings and these are real factors in training teachers in service.

6. There are a hundred teachers at work in different parts of the State with very definite ideas and ideals as to rural schools.

7. Buildings are being put in order, equipment secured, sanitation looked after, and new buildings specially planned for community service are being built.

8. These chosen hundred have special training in physical education and are able to give the work to groups of other teachers.

The National Association of Visiting Teachers and Home and School Visitors is conducting a survey of the work of visiting teachers in the United States, and is sending out material concerning the visiting teacher to those seeking information. Although the Association was organised only last June, it already includes in its membership visiting teachers from many parts of the United States.

The visiting teacher—called "home and school visitor" in Boston—is a teacher who is experienced in the solution of social problems affecting school children and in adjusting the difficulties that arise in regard to problematic children—the precocious, the deficient, the backward, the subnormal ; the mischievous, unmanageable, or way-



ward ; or those hampered by adverse home or environmental conditions. Going out from the school into the homes and neighbourhood she analyses for the busy classroom teacher the underlying causes of the maladjustment, and through appropriate measures reclaims the future citizens to normal conditions, thus preventing the retardation, delinquency, and social waste that would have followed neglect.

M. M.

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### India.

#### REPORT OF THE SOCIETY FOR THE PROMOTION OF NATIONAL EDUCATION FOR 1919.

This Society has always frankly pointed out that it desired to bring about a truly Indian education, and has had, in consequence a distinctly experimental and constructive programme. It bases its experiments upon "true Indian life and ideals," but is quite ready to use methods found satisfactory in the most progressive of foreign countries. The Society considers that the present official system of education stands unequivocally condemned. After pointing out the ways in which the official system has failed, the report goes on to show how the schools and colleges under the Society's care have supplied the necessary corrective. Language has been a source of considerable difficulty, the result of the prevailing methods being, far too frequently, faulty English and spoilt vernacular. But the proper bi-lingual school has shown how excellent the advantages may be. The Society has a few fundamental proposals :—

1. "That there shall be no divorcement in any physical, emotional, mental, or spiritual characteristics between the school and the home life of the child." Only those who know India can appreciate all that these few words imply.

2. "In addition to the maintenance of what seems natural in modern Indian life,

the Society at all times recognises the importance of the resuscitation of spiritual influences that have been dying." Hence all the children are encouraged to live their religion.

3. A fairly complete reformation of the materials and methods of instruction. There are fifteen courses altogether, and the subjects common to them all are Religion, Indian Citizenship, and Physical Culture. The fifteen are : Agriculture ; Biology ; Chemistry ; Commerce ; Economics ; English Language, Literature and History ; Geography ; History, East and West ; Indian Languages ; Literature, and History ; Industrial Science ; Journalism ; Philosophy ; Logic, Psychology and Ethics ; Physics ; Political Science ; Teaching. Sympathy and co-operation between teacher and taught in working out this syllabus is insisted upon as a fundamental attitude.

Where the schools are residential, as at Teynampet, Madras, and the National Boys' School, Benares, life is simple, healthy, varied, and rational. A clinic keeps watch over the physical health of the children and good food is provided to ensure strength and energy. Emotional life is trained and satisfied by means of games, keeping of pets, and social service. In the intellectual work the Society insists that experiment and research shall always be correlated with theory. In religious matters instruction is given in whatever faith to which the child may belong, and this is encouraged by constant attention to acts of service, mercy, and kindness.

In examinations the percentage of passes is high because the examiners gave careful attention to records of the pupils' work.

On the Board are to be found some of India's finest and noblest men and women, and the Chancellor of the National University is the great poet, Dr. Rabindranath Tagore. All schools under its jurisdiction must accept the general principles of education as laid down by Mrs. Besant in her



*Principles of Education.* A number of highly qualified members of the Order of "Brothers of Service" give their time entirely free and this means a gain to the Society of over £3,000 a year.

There are twenty-seven schools, either controlled by the Board or affiliated to it. Some are for boys only, some are for girls only, and others are mixed; three are night schools. There seem to be eight Colleges, two of them for women. Each school and each college has a separate account in the Report, from which we gather that the proportion of teachers to pupils is very high. This, of course, means an immense amount of individual attention.

A new educational movement is on foot in India, and in the work of this Society, we see some of the lines along which the future generations of India will be trained for citizenship. A Training College for Teachers is an imperative necessity, and this is already in being in Madras. To those who are watching the progress of educational reform in all countries, a study of this Report will be of deepest interest. One cannot close any account of this vastly important movement without saying that the impelling spirit behind it is Mrs. Annie Besant.

J. R.

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### Germany.

Very shortly after the appearance of *Education for the New Era*, the exceedingly interesting discovery was made that the German League of Nations Society had established an Educational Department, the business of which it is to publish monthly an International Educational Review. The first appearance of this Review was in January, 1920.

Its purpose is to discuss the problem of education, independent of all outer influence, national, technical, commercial, and so forth; to discuss this problem with

those who agree in the belief that education is creative, and, therefore, subservient solely to laws of its own. The Society is convinced that pedagogues and others interested in education throughout the world, will unite in this common aim—the development of independent moral and mental power, ever striving for an understanding of humanity, for it trusts that education so founded must lead to a reconstruction of the world on a basis of peace and goodwill among men and peoples.

The aim of the Educational Department in publishing this Bulletin is two-fold: (1) It will endeavour to unite in a common cause all pedagogical efforts of this kind in Germany, more especially to establish contact among all similar movements of the youth of the country, and, at the same time, to draw public attention to the same. (2) It will try to communicate with all similar efforts in other countries, to learn from their experience, to make them acquainted with the German, and will thus gradually enter into a productive interchange of ideas.

We learn that in Munich a Central Bavaria Branch of the International Educational Union has been formed for the purpose of furthering the new ideals, and that this Branch is about to start an International Children's Library wherein will be collected the best books of the world. By this means it is hoped to further international understanding among the youth of Germany.

The following is a translated extract from "Our Aims and Aspirations"—the editorial of the first number (January, 1920) of *The International Review of Education* :—

"Only in a never ending process, only in ample and harmonious development of national, as well as individual qualities, only in happy acceptance of what the true spirit of youth can give through innate idealism combined with will and strength



for realisation, will education lead to a new form of life proclaiming the 'Everlasting Yea.'

"The beginnings of freer education emanating from the young themselves, are to be found in many places as attractive models—in the 'Free Schools' (in Germany, Freie Schulgemeinden and Landerziehungsheime), in the Quaker Schools in England and America, in the Dutch Theosophist Schools, in the Junior Republics in the United States of America, in the experiments of the Rousseau Institute in Geneva, in the Montessori system, in the revival of the Froebel ideas—to mention a few at random; and many individuals work quietly, with no new label, as true artists in the sense described above."

A. H.

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### Belgium.

It is quite natural after a long period of inactivity that Belgium should participate in the movement that is stirring everywhere in education.

The new law passed just before the war is now in full force. By it, education is compulsory until the age of 14, the fourth degree—*le 4ème degré*—becoming compulsory as well as the three other cycles of two years into which the primary school is divided. There is much discussion as to the way of conducting the fourth degree. Are these two years to be devoted to a specialised technical education, or are they to continue the general culture of the boy and girl? This question of a wide interest awaits a satisfactory solution.

Another point of interest for all educators has been raised. Is it not necessary that all secondary teachers should have a pedagogical knowledge and training beside

that connected with the subjects in which they specialised?

Many schools have to be rebuilt in the devastated area. The reconstruction of those new buildings will be inspired by the idea of making as beautiful as possible the places where children have to spend their most impressionable years. A committee, appointed by the State, has elaborated a series of suggestions as to means of reconciling beauty and simplicity with the surroundings of the building to be erected. May these new schools be "new" in spirit also!

Jacques-Dalcroze, helped by four of his pupils and co-workers, gave two demonstrations on Eurhythmics in Brussels. He proved once more, to an enthusiastic audience, the value of his system in general education as well as in that particularly of the musician.

Several students will be sent by the State to Milan to study the Montessori system there; and it is expected that schools will be modelled on similar lines in Belgium in the near future.

A few books and pamphlets on educational reforms have been published lately. They agree on the necessity of most of the new ideals in education. But while one is denouncing spirituality as a fetter, a courageous little pamphlet is advocating the advantage of a spiritual education.

However, tolerance in matters connected with religious instruction in the school seems to be the keynote of the circulars issued by the new Minister of Education, Mr. J. Destree.

May Belgium under his able and broad-minded guidance reconstruct education on sound principles and with highest aims.

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# Questions and Answers

## The Value of Art

**T**HOSE who read the able article by Mr. Sharwood-Smith on *The Witness of Art*, in the January number, will perhaps be interested to learn that a method of art teaching which he there outlined from imagination is being practised in a London school. In his second paragraph he speaks of the decoration of a room as being a real effort in art. There are a number of boys in the Building Trades School at the Northern Polytechnic Institute who are selected from over London to take a three-year course in some of the arts and crafts of the building trades. All of them study for part of their time in the school of decorative design which is attached to the work, and in which they touch upon the many various kinds of drawing or design bearing upon all phases of building, one of the most vital industries of the nation.

The first year, boys of 13 are drafted in generally at Easter, and are of course beginners. They draw bold designs in

bright clean colour for the first year, with lettering and other studies. No "free-hand" is imposed, as the facility is best acquired unconsciously, and all work is done for a purpose, as far as possible. The boys who learn painting and decoration are taught by the art master, and go through the practical part with an understanding of where it is leading. Later, they design the minor necessities of a house, such as a wallpaper, tiles, carpets, lino, a chair or table; some of the boys may be able to make their chair in the carpentry shop. Plumbing does not offer much scope for art, yet in the design of a rain-water head, or of a gargoyle for a fountain jet, there is room for imagination and invention, and there is always need of fine craftsmanship and honesty in work.

The third year, the boys originate designs for mural decoration, and the best are carried out, full size, in oil paints, while others paint designs on furniture, in the Greek style.

W.G.R.

## The Study of Latin

### Question.

**H**OW would you teach girls between 13 and 15 in a secondary school, who were beginning the study of Latin, so that they would not only be thoroughly grounded, but would also be alive to the beauty of the old writers?

### Answer.

Let the class realise that their aim is to read and enjoy a new literature. Their

pride in beginning a new language will enable them in a few months to gain a wide and interesting vocabulary culled from classical authors, and a working knowledge of the first three declensions and the indicative mood. The logical forms of Latin accidence appeal to children; for instance, the personal endings appearing in all tenses. No book need be used; each girl should make her own basic grammar. During this period interest should be



aroused in Roman life, Roman authors, and their works.

The pupils should then begin to read a Latin book, and henceforth grammar should be based on reading, and be looked upon as an aid. Children soon realise that it is worth while to know declensions and verbs, and to summarise case usages, &c., but this knowledge should be allowed to come at *their* time. Always allow reference to books, and only when a construction, &c., has become familiar through use, or when the mood of the class is responsive, let them master it.

The first book should be from a classical author for, though the early stages in translation are necessarily slow, they make a deep impression. The teacher should choose an author interesting to herself, and of whom there exists a translation written by an enthusiast, such as Rice Holmes's "Cæsar's Gallic War." An incident likely to interest the class should be selected, as, for example, Cæsar's "Invasion of Britain," of which the easier sentences and paragraphs (but such as make a connected narrative) should be underlined in the text, and the passages omitted be read in due course from the translation.

A typical lesson would begin with the reading aloud in Latin of a new sentence (later readings should gain in expression as the sense becomes clearer), followed by a brief explanation and literal translation of

any words or construction that present a new difficulty. Do not press the explanation if the pupils are satisfied that the point is clear—the sinking-in process is valuable, and the day of full comprehension will come. The class should then, singly or together as they prefer, think out the meaning for themselves. Any questions might be allowed, though the probable answer would be a question to show that the answer is already known. As soon as the meaning has been grasped, the class should repeat the Latin from memory—the ease with which this is done after a little practice is extraordinary, if no rote learning is allowed. Also let the pupils visualise and make sketches to illustrate, but defer a translation, written or oral, until a later lesson, when the meaning has had time to sink in. The children should be encouraged to anticipate the content of the next passage, then, as they read in Latin, they will concentrate on the meaning.

Revision should include frequent discussion of the text and repetition from memory of passages read, the pupils never losing sight of the aim, viz., to appreciate what the author has to say and *how he says it*.

Finally, demand from each pupil increasing thought and attention, but reproduction only according to her ability.

E.T.



# Reviews.

THE CURRICULUM. By Kenneth Richmond.  
(Constable & Co., 12, Orange Street,  
W.C.2. Price 5s. net.)

AT a time when a due sense of proportion seems as rare in education as in social life, Mr. Kenneth Richmond's plea for "educational wholeness" to be "bought at its proper price" is singularly opportune, and he voices the conviction of many a teacher when he says: "Wholeness is what we lack, and wholeness is synonymous with health."

Mr. Richmond addresses himself to all who are alive to the urgent need of presenting knowledge as a *unity* seen from a diversity of aspects. "The integrity of every subject must be preserved but our object must be to open up its natural relations with every other subject."

How and in what measure this ideal may be attained in the elementary, secondary, and continuation schools—this is the scope of the hundred odd pages into which Mr. Richmond has compressed enough matter to provide food for thought, and a basis for action for many a day.

And the aim of such education? It is that the child may "begin early to know about the world, and to think about it *as* the world, and of himself less as an individual seeking self-expression, than as a part of a greater whole; a small, *essential* cog in a vast and *interesting* machine."

Surely this is a consummation devoutly to be desired. The reader to whom Mr. Richmond's scheme appears Utopian must remember that it has at least the merit of being the outcome of practical experience.

Mr. Richmond's suggestions make no claim to finality; and if he only points the way to firm ground in the direction of

"educational wholeness" he has done much to advance the cause he has so much at heart.

We could wish he had chosen a title less formal; and that, especially in the earlier sections of the book, he had more fully realised the suggestive value of illustration; but his arguments are strong and convincing, and some advocates of "individual self-expression" may even reconsider their position in the light of these.

F. E. O.

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AN ENGLISH COURSE FOR SCHOOLS. By  
S. P. B. Mais. (Grant Richards, Ltd.,  
St. Martin's Street, W.C.2. 6s. net.)

THIS is a book that should find its way into all schools where the newer ideals in education prevail, for it embodies those ideals in a marked degree.

It sparkles with life from beginning to end. Here we have no ordinary text-book on English, no dull rules, no long lists, no wearisome classifications, but suggested avenues of discovery whereby the pupil may find out things for himself.

The part devoted to elocution and debating is calculated to fire the enthusiasm and to make a pupil long to try his own powers; and the complete poems in the Prosody section provide him with excellent models. No pupil could fail to be helped and stimulated by what the author has to say on essay-writing; it is one of the most delightful chapters in the book. Finally, the sympathetic treatment of the History of English Literature will help those who have "eyes to see and ears to hear" to understand what joys are in store for them if they will but venture in the search.

J. H.



# The Children's Corner

## The Story that the Wise Man Told

BY CECIL R. BERNARD

**T**HE Wise Man was sitting under the spreading branches of the great tree which rose solitary and alone from the centre of the city square. Though still early morning it was already hot, and his pupils, as they gathered around him listening to his teaching, were glad to creep within the shade of the broad green leaves.

"Master!" said a tall, handsome boy. "You have taught me many things, which, were I able to go out into the great world, would gain me a high place amongst men. But my father is poor, and has no money to give me, so that I shall have to remain here all my life. Where, then, O my master, is there use in my learning any more, or striving to become great, when my greatness can never be known beyond this one city?"

The Wise Man looked at him with eyes full of love, for this was his favourite pupil of whom he had great expectations. Then his gaze wandered to the great tree above them, and he said: "Listen, O my children! and I will tell you a story.

"Hundreds of years ago two little seeds were hanging from the branch of a great tree. And one said to the other: 'Sister, let us drop on to the moist brown earth beneath, and ourselves become trees.' 'Nay,' said the other, 'do not so. I am older than you, but I am not going to drop yet; for the more strength I gain from our parent, the better able shall I be to with-

stand the storm and the tempest; moreover, I shall be taller and more beautiful!'

"'Of what use is it waiting?' grumbled the first seed. 'As it is there is hardly room for us on the earth beneath, and there is no one to admire our beauty. Now if I could grow all by myself in the midst of a great plain, where men could rest in my shade, and praise my beauty, then there were indeed some reason for trying to be tall and beautiful.'

"As they talked thus an eagle came flying through the air, and alighting on a branch just beneath the two seeds, knocked them off with its wings, so that they fell amongst the feathers of its back.

"'Now, sister,' said the second seed, as the eagle soared up into the clouds, 'you are likely to get your wish, for we are indeed going out into the world.'

"Away flew the eagle over the plains and mountains, rivers and seas, till it came to a great, sandy desert, in the midst of which was a single muddy spring of water. Here it stopped to slack its thirst, and in preening its feathers dislodged the two seeds so that they fell on to the ground. There they took root in the hot, gritty soil, and presently two little green shoots poked their way up into the sunlight.

"'Truly, sister,' cried the second seedling as she gazed around, 'you have gained your desire; for here you are in the midst of a great plain with only me to rival you.'

"'What!' cried the other. 'Do you



liken this awful place to the cool, green, well-watered plain of my dreams? Oh! what a sad fate is mine, for how can I possibly live in this scorching heat!’ And bowing her head she died of grief and vexation.

“When the second seedling saw her sister lying dead on the ground, she sighed, and said: ‘Poor thing! True, she was not so old or strong as I, but that is no excuse for giving in without a struggle. We were sent here to make this place less desolate and bare, and I am not going to shirk my task.’

“So she dug her little roots down into the hot, unkind soil, and made up her mind to fight to the bitter end. It was a long and hard fight that little seedling fought, my children. The sun scorched her by day, and the icy wind chilled her by night. The sandstorms beat down upon her, and buried her again and again. But, upheld by her unconquerable spirit, and nourished by the muddy water, she grew and grew, until one day the shade of her leaves covered as much ground as a man and his camel might rest upon at noonday. In this tiny patch of shade grass sprang up, forming a cool, green carpet, whereon many a weary traveller rested his aching limbs after a long day’s march across the desert. And as they rested they thanked the little tree in their hearts for this one welcome spot of shade. Then, seeing what joy she gave to the footsore and the weary, the little tree felt well paid for all her hardships and sufferings.

“A hundred years passed, my children, and the little seedling had grown into a tall and stately tree. Her branches spread far over the spring, now no longer muddy, but neatly fringed with white stone so that the trampling camels should not pollute its sweet waters. Nor was the tree any longer lonely, for all around were young trees in the first pride of their sturdy youth, and already thinking to outmatch their parent

in height and girth. Birds sang amongst the branches, and beneath all the green grass grew rich and luxuriant.

“Hard by the spring was a small stone cell in which lived a young man. He was an anchorite who, attracted by the beautiful tree, had built his cell beneath her shade, and there he spent his days and nights praying to the Great God, and ministering to the wants of weary travellers.

“Let us pass over another fifty years, my children, and again the scene is changed. The stone cell has vanished. In its place is a beautiful white building surrounding a square of cool, green grass, in the midst of which is a stone-fringed spring, and a huge tree which even at noonday fills the place with refreshing coolness. It is a monastery, my children, a place where men gather together to pray and do good works. Beside the spring an old man is sitting in a great carved chair. He is none other than the young anchorite who fifty years ago ministered to the wants of passing travellers. He is too old to do so now, so his younger brethren do it for him, whilst he sits beside the spring, and gazes upon the well-stocked gardens and cool green glades which lie beyond the monastery walls.

“One day there comes a great jingling of spurs, and trampling of hoofs, and a young and handsome prince comes riding through the gateway seeking rest and refreshment.

“‘Truly, most holy man,’ he cries, ‘your monastery is situated in a very beautiful oasis! When I become king I will return and build my chief city here.’

“Another fifty years flies by, my children, and the prince has long been king. True to his word he has built a great and beautiful city round the monastery, which is still kept cool at noonday by the tree, now bigger and stronger than ever.

“Merchants throng the streets of the city; for thither is brought rich merchandise from all parts of the world. There are



stately palaces, and more stately temples, whose minarets seem to pierce the sky, so high are they. It is truly a wonderful city, the chief city of a great kingdom.

"My story is nearly done, my children. I have one more picture to show you, and then you shall run away and play.

"It is still the same city, only greater and more beautiful than ever, for it is a hundred years since the prince who founded it died. The monastery has gone, and the spring runs through cool, underground pipes so that none of its precious moisture shall be sucked up by the sun. But the tree is still there, still big and strong, but showing signs of her many battles. Underneath her cool, green shade an old man is telling a tale to his pupils, who are wishing he

would end so that they may run away and play.

"Run away, my children! The tale is ended." And away they scampered, all except the boy who had asked why he should learn any more.

"My son," said the old man, "do you understand? No one can tell where you will be called upon to do your life's work. Therefore develop those talents with which you have been endowed to their full extent, and then, like the little seed who garnered up her strength, you will be able to fulfil your appointed task faithfully and well. Moreover, my son, be not discouraged by the seeming smallness of your success. Does not this great city owe its being to a little seed?"

## "Who is my Neighbour?"

**A**ND a certain small slum child went down to school where he fell among teachers, who stripped him of initiative and robbed him of the little vitality he once possessed—they being the slaves of custom.

And it chanced that a supervisor went down the same road, and seeing the child lacked freedom, made a report and passed by.

In like manner also an inspector, when he was near the place and saw him, wrote a memorandum (on the care of the feeble-minded) and passed by.

It chanced also that there came that way an official, and he seeing that all was not well with the child, compiled some statistics—and passed by.

But a certain humanist, being on his journey came near him, and seeing the parlous state of the urchin, was moved with compassion to clothe and feed him properly and to take him out of his slum—giving him a ride in his own car. And he took him to a spacious, sunny building where he had room to grow. This building was set in the midst of a fair garden and had baths and other luxuries known to the Ancients, and even to-day—on the Continent.

And he appointed well-paid teachers to take care of him, saying unto them, Whatsoever thou shalt spend on this child over and above what I now give, at my return I will repay thee. But he said, give him scope. Chain him not to a desk with fifty-nine more, whilst thou shoutest to him information and commands—judging the results of thy work by heaving hands and wriggling bodies; for that is but an unseemly and useless tradition. Neither tell him tales of fair land wherein he shall enjoy a future life whilst thou neglectest to make this one fair also.

Which of these four, in thy opinion, was neighbour to the child?

But he said: He that redeemed him from the slum and gave him joy and freedom.

Then said the Sage: Go thou and do likewise.

ANON.



# The Outlook Tower

## Crank Schools

A crank is a person who is guided in his behaviour by his own ego instead of by the instincts of the herd. Most of us do what the crowd does; if the crowd is wearing hobble skirts we wear hobble skirts. The person who refuses to follow the crowd is called a crank, hence to the crowd these types are cranks:—vegetarians, pussy-footers, co-educationists, Eurhythmicists and so on. But members of the Primrose League and worshippers of Mr. Bottomley are not cranks; only members of a small crowd are cranks.

The crowd, Sir Martin Conway tells us, is all emotion: it does not think: It is driven by gusts of passion or pity. Crowd leaders exploit this crowd emotion in a wicked way, and a crowd can easily be led to war or self-sacrifice.

The crank stands apart from the crowd because he refuses to be guided consciously by his emotions. We say consciously advisedly, for the long-haired crank is possibly long-haired because of an unconscious emotional urge. He may be suffering from an unconscious feeling of inferiority, and his long hair draws people's attention to him: thus he becomes a noticed person, and in this way he gains a feeling of superiority. However that may be the crank does try to think. He is the rebel whose ideals will be taken up emotionally by the crowd of the next generation, although possibly the crowd of the day may crucify him in rage.

The Crank School is founded by the rebel, the thinker, and of necessity it must be advanced, *i.e.*, ahead of the crowd

public opinion. So far so good, but the mistake that the crank makes is to be too far "advanced." He becomes arrogant and he imposes his crankiness on the poor children. He worships "good taste"—his own good taste, and he expects children to accept his standards. Hence at our crank schools we find too many ideals. Children whose natural liking is for Charlie Chaplin are surrounded with art pictures, portraits of Walt Whitman and Blake: they hear the music of Schumann and Beethoven....while they prefer listening to a fox-trot on a gramophone, and they listen to moral lectures about good taste.

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The psycho-analyst who treats children from a crank school early discovers that all the good taste teaching has simply driven the more earthy part of the child's psyche underground. But the crank ignores the unconscious: he fondly thinks that, if he saturates the young mind with Shakespeare and Shelley, he thereby annihilates the primitive instincts of the child. He does not realise that he is fatally injuring the child by forcing him to repress his animal instincts. The ideal of education is to allow a child to express *all* his soul and Charlie Chaplin is just as necessary in the scheme as Shakespeare. We are all suffering from lack of release for our emotions: we bottle them up and then we become neurotic, ill-natured, anti-social, criminal. Release is absolutely necessary, and we suggest that Charlie Chaplin has done more to release pent up emotion than Freud, Jung, and Adler all put together.

\* \* \*



The crank school must come down to earth. It must cease making a song about its ideals. To-day the crank school is producing a new crowd, partly shy, partly superior. That is wrong; its job is to produce boys and girls who will fit into the Bottomley crowd and help it to reach a higher level.

\* \* \*

## Self Government

Many teachers, inspired by Homer Lane's brilliant demonstration at the Little Commonwealth, are making experiments in Self-Government. Success in this is difficult to attain, for to be successful self-government must be full and free. What usually happens is that the teacher says cheerily: "Now look here, boys and girls, I'm not a policeman: I'm here to teach you. Why not govern yourselves? Keep yourselves in order."

So far so good, but the teacher stops there. The class begins to try offenders and self-government never goes farther than a miniature Bow Street proceeding. The children become spies and policemen.

The teacher must go on. The children must be allowed to govern themselves creatively instead of negatively. But to allow this the teacher must become one of the gang, he must inspire no fear, respect, deference, awe.

Particularly unfortunate are the teachers who are prevented from experimenting by heads of big schools. Yet we have the fine examples of J. H. Simpson of Rugby School and E. A. Craddock of Holloway Polytechnic.

Self-government will never succeed unless the teacher believes that all authority is dangerous for the child. And few teachers and fewer parents believe that authority can be abolished. Solomon's dictum about the rod and the child still holds sway. Well, psycho-analysis has shown us authority and fear in their true

lights. We are all suffering from an Authority Complex. Freud gives it a sexual basis: according to him, the boy hates his father because the father is his rival for the love of the mother. But the hate of the father (who is Authority personified) is more than sexual: it draws much of its force from the ego instinct that is in every human being.

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## The Will to Power

A child is always trying to impress other people with his sense of power. His great desire is to be noticed. A boy will break a window merely to draw people's attention to his presence. Later in life he will be the bore of his club, for the bore is the man who was not allowed to gratify his showing-off propensities as a child.

Authority in the shape of a teacher or father steps in, with a loud: "Don't do that." Fear of authority makes the child repress his ego instinct, and a deep hate of authority comes to life in his unconscious.

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## Release

Self-government by abolishing authority allows the child to develop his sense of power. It allows release of emotion and wishes. True the boy's ego desires will often come into conflict with the desires of the community, and repression will be the result. If in a self-governing boarding school Tommy wants to eat all the apples the others will vigorously protest, and Tommy's gluttony will be suppressed by force if necessary. Suppression by the crowd can never be eliminated in our highly complex civilisation. But crowd suppression has not the evil effects of suppression by an individual authority. The crowd is an impersonal thing, and we cannot love or hate impersonal things. What happens is that the child when condemned by his crowd, makes an effort to fit himself into the community, and a purely



egoistic desire to show off may be sublimated into an altruistic wish to be a useful member of Society. Altruism is the highest form of egoism.

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## Selfishness

To tell a child that selfishness is a vice is useless. Also it is a lie, for selfishness in a child is natural, and it must be allowed to find expression. Moral lectures and punishments will merely bottle it up, and selfishness will remain in the child when he becomes an adult. By allowing selfishness full expression we allow the child to get rid of selfishness, or rather we enable the child to change the form of his selfishness, to sublimate it. The young child will eat all the apples, because eating is one of his greatest pleasures. Later, if free from moral lectures on the evils of selfishness, he will share his apple with his sister because the approbation of his sister is a new kind of pleasure, better even than eating.

Mark, however, that he is still selfish, but then all that humanity can aim at is the form of selfishness that is altruism.

This may appear to be taking a low view of humanity and its motives, but then if we analyse any motive we find the mark of the primitive behind it. What, however, so many psycho-analysts refuse to see is the spark of the divine also. Our grand-fathers were deeply shocked when they were told by Darwin that physically man was descended from the tree-dweller, and to-day many people are shocked when the analysts tell them that psychically man carries the primitive in his soul. But humanity will soon make a virtue of a necessity; like the self-made profiteer it will slap itself on the breast proudly, and say: "I came from the mud heap, I did. And I'm proud of what I've done to rise above it."

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## The Lazy Child

There is no such being as the Lazy Child. A child may be always tired and indifferent. This may have a somatic (physical) cause, or it may have a psychical cause. In the former case the doctor must be called in, and if he fails to discover any somatic ailment the teacher must try to discover the psychical cause. What is called laziness is psychically lack of interest. The child's libido or life-force is bottled up, and if arithmetic or geography fail to provide a release for the libido, the teacher must allow the child to choose his own subject. There are no lazy children in a free school.

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## Obedience

To break a child's will is a crime. If a conflict of wills takes place between teacher and pupil, the teacher should give way. For to force a child to obey is to suppress a wish that ought to find expression. A child is a bundle of wishes, and these wishes are dynamic. Given freedom from authority the child will fulfil each wish as it arises. Thus he measures himself against his environment and grows. Make him obey and his wishes (his interests) never become conscious. Thus it happens that while Willie obeys the stern teacher his conscious mind is directed to the black-board, but his unconscious is elsewhere. It is possibly planning out the torture and death of the said stern teacher. And that probably is why children so often dream of the death of teachers. The unconscious has no morals. Obedience is tolerable only when it is a mutual contract. If the child can order the teacher to do a certain thing the teacher is justified in giving orders to the child. Thus in a good school the teacher would command the noisy boy to be silent, and the children, when bored by a lesson, would cry in one voice: "Shut up!"

\*            \*            \*



## Love

The only way to teach is to love. Love children and your love evokes their love: hate them and your hate evokes their hate. Teachers should read of Froebel, Montessori, Freud, Jung, but they should read and re-read the life of Jesus Christ. Only once did he fail as a teacher—when he whipped the money changers out of the temple. For one moment of his life he showed that he was erringly human.

\* \* \*

## Sex Instruction

This should deal more with the psychical side of sex than with the physical. To know where babies come from does not help the growing child to understand his or her sex impulses. No teacher can give proper sex-instruction unless he or she has discovered his or her own sex complexes. In other words the teacher must first be psychoanalysed. But every teacher can help children to sublimate (raise to a higher power) their sex impulses. All creative work or play is sublimated sex: hence, the good teacher will encourage all creation—painting, games, writing stories, carpentry, cooking, &c.

\* \* \*

## Punishment

Punishment is wrong because it deals with results and not with causes. It is the greatest enemy of true education, for it introduces Fear, and Fear is fatal to a child. Fear of the cane will prevent Tommy from stealing, but the desire to steal is still in his soul. God alone knows how and when it will come out. Suppressed childish energy *may* come out years later in harmless form. The crowds who shouted themselves hoarse on Armistice Night were merely getting rid of the noise energy that was prevented an outlet in the schools of boyhood. That was a harmless release. For the other side of the picture read the stories of the crimes in the Sunday Papers. Many

a poor wretch is in prison to-day because his suppressed youthful energy came out years later in an anti-social way. No child and no adult requires punishment. It is merely a clumsy expedient. The bad boy and the criminal man ought to be treated as sick persons: the prison and the cat should give way to the analyst.

\* \* \*

## Prizes

Many people are willing to give up punishment, but they refuse to give up rewards. The case against prizes is simple. Did Milton write "Paradise Lost" for the £40 he received for it? No work should be done primarily for reward. If the child finds no joy in doing the work then he is wasting his time. The reward is merely a punishment with the sign reversed.

\* \* \*

## Respect

To a child respect merely means an attitude to an adult which contains an element of fear. Unless your children can talk to you as they talk to each other, calling you "a silly donkey" as occasion arises, you are not fit to be with children. No child can expand in an atmosphere of fear.

\* \* \*

## Right and Wrong

"Shall I teach my children the difference between right and wrong?" asks a young teacher.

"No," I reply, "for you do not know the difference between right and wrong."

"I do!" she protests indignantly.

And I answer: "Suppose you know what is right and what is wrong for you: do you know what is right and what is wrong for a child?"

\* \* \*

## The Teacher's Guild Summer Conference, 1920

A Conference on 'Auto-Education' will be held, by kind permission of the Council, at the Monmouthshire Training College,



Caerleon, near Newport, Monmouthshire, from Friday, July 30th to Thursday, August 5th. The subjects to be discussed are :—"Auto-Education in the Elementary School"—and "in the Secondary School"—"The bearing of Psycho-Analysis on Auto-Education"—"The Inspector in an Auto-Education Class"—"The obstructions to the Introduction of Auto-Education into Schools."

The neighbourhood is full of historical and antiquarian interest; Caerleon having been the Roman Capital of Britannia Secunda, and the accepted site of King Arthur's Round Table.

The Conference is open to both men and women, but as the accommodation at the College is limited, it is important that early application should be made. Prospectuses and full particulars can be obtained from the Secretary of the Teachers' Guild, 9, Brunswick Square, W.C. 1.

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## The Famine Area Children

Mrs. Ensor and the English escort met the Viennese children when they arrived in Rotterdam. There were 458 in all and some of them were sons and daughters of doctors, lawyers, architects, &c., although the majority were the children of artisans and poor people. The Dutch authorities welcomed them with the greatest kindness providing them with lodging and food. They were most likeable children, obliging and kind. Many were very much undersized, many had the famine colouring.

At Folkestone they were taken in charge by the Famine Area Committee, and by train and motor lorry they were taken to camp at Sandwich, where they remained

for eighteen days in quarantine. Subsequently they were distributed among private homes.

With the exception of one or two "Hun-haters" the people of England welcomed them, and it is probable that if the Hun-haters had seen the poor little things they would have welcomed them also. Every one who came in contact with them agreed that they were dear sweet children.

\* \* \*

## Proposed Lending Library

Most teachers cannot afford to buy books on education. Books on the new psychology especially are beyond the means of the class teacher. For instance Pfister's educational work *The Psychoanalytic Method* costs 21s.; McDougall's latest book *The Group Mind* is also 21s.

To meet the class teacher's difficulty we propose to start a lending library called THE NEW ERA LENDING LIBRARY, which will provide books on the various aspects of education.....psychoanalysis, Montessori, Self-government, Froebel, crowd psychology, delinquency, sex education, etc.

We propose to make the terms one guinea per annum, members paying postage both ways. Obviously if only twenty teachers joined, and in one year read forty guinea books, we should go bankrupt. Hence, looking before we leap, we invite promises from our readers. Send no money: simply drop a p.c. saying "I'll join the Library," and if sufficient names come in we shall at once publish a catalogue and send it out to the promisers.

Address post-cards to The New Era Library, 11 Tavistock Square, London W.C.1.

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### NOTE.

Owing to the fact that I have had much to do in my capacity of Secretary to the Children's Famine Area Committee the editing of this number has been left entirely to my co-editor Mr. A. S. Neill. As his interest is in the psychological side of education the main portion of this issue is devoted to the new psychology. BEATRICE ENSOR.



# Psycho-Analysis

By J. A. M. ALCOCK

PSYCHO-ANALYSIS is a subject that to-day is as essential to the equipment of teachers as of doctors; and to-morrow it will probably become much more the teacher's affair than the doctor's. It began originally as a method of treatment for nervous maladies, and is now sprouting exactly like the grain of mustard seed, so that there is no activity in life which it does not, or will not soon, contact. It was found in the study of neurotic patients that when they tried to give a conscious account of their symptoms, there were many gaps in the history that could only be filled in by examination of the *unconscious* workings of their thoughts and desires. This examination has now developed into an analysis of dreams, on which several theories that we shall consider later, have been constructed. And from these it has only been another step to the study of such things as fairy-tales and myths, and after that, of all manifestations of unconscious activity in daily life, behaviour and thought, particularly with regard to the behaviour of children. For it was found that neurotic symptoms were the consequences of mal-adaptation to circumstance, and that this mal-adaptation dated from childhood which is naturally the period when adaptations to circumstance are especially necessary. Consequently neurotics are individuals who have never been able to make a given adjustment to circumstance, make all future adjustments partially and after the pattern of their first failure. "Shell-shock" cases, for example, fall most commonly into this second category.

They are adapted to circumstance sufficiently well to meet a peaceful life, but the super-added blow of war has penetrated the joints of their harness, and disintegrated them. Without going too deeply into the question of why some people should adjust themselves with such difficulty as to become neurotic, while others pass through life like an ox at the plough, we can, I think, say that it is a matter of sensitiveness, and that the neurotic is an individual who is possessed of an abundance of *psychic energy*, more than he knows how to handle, and more than his surroundings will permit him to handle. This makes of him an extremely valuable person, of course, provided only that his fall into neurosis can be prevented by permitting him sufficient and satisfactory outlets for his energies. Once he has grown neurotic, reintegration is a long struggle, so we can see that as with other diseases so with neurosis, prevention is better than cure. In other words, if his teachers are qualified to help him in his childhood, the chances are that he will not be constrained to go to the doctors in his later life. And not only that, but he will, as I said, prove to be a personality of high value to himself and to his surroundings. Already several teachers have led the way, notably Pfister in Switzerland, and in this country Mr. Richmond and Mr. Coxon, whose articles last year in the "New Age" deserve every praise.

Now let us consider the psycho-analytic theories. First, Freud took the field and endeavoured to reduce all unconscious activities down to the expression of primitive sexual desire. Looking at the problem



rationalistically, the infant, he said, contained nothing but libido, or sexual hunger. As the child grew his libido was prevented from appearing openly by reason of admonitions and morality; and the sum total of the repressing forces he called the "endo-psychic censor." All unconscious behaviour to him was the result of primitive childish desires striving to pass the "censor," and so gain some sort of gratification. Dreams in this theory were the fulfilment in fantasy of these desires, that appeared in disguise in order to evade the "censor." They were "a fragment of the abandoned psychic life of the child;" and neurosis to Freud was invariably the consequence of the attitude the neurotic took up in childhood towards his parents, those first expressions of the "censor" that he met. It will be seen that this theory begs a number of questions, and at the same time contains much that is valuable. Freud initiated the method of free association of ideas round a dream symbol in the analysis of a dream.

Then Adler took the instinct of self-preservation and, still judging the problem rationalistically, based a theory on that. The neurotic was primarily concerned with obtaining an "enhancement of ego-consciousness" as an over-compensation for an inner feeling of inferiority, which, said Adler, was invariably determined by some physical infirmity. The sexual side of the picture was simply a symbolic manifestation of the egotistic side.

After this, Jung pointed out with great good sense that each of these two theories was applicable in certain cases, and that each should be used as a method of treatment where circumstances justified such a course. And he made a symbolic or hermeneutical interpretation of dreams, arguing that if one portion of a dream was to be taken symbolically, then the whole should be. Freud did not do this, but would take, say, the figure of the dreamer's

mother in a dream literally as the mother. And Adler did the same. But to Jung free associations were an explanation, not an analysis, of the dream symbol; and the dream was not an expression of repressed desire, but an intellectual apprehension of the dreamer's whole position at the time of dreaming. The dream was a product of the mind working spontaneously in symbols during the dream state of unconsciousness. Where the dreamer was repressing any desire, this, of course appeared in his dream, but the desire was not necessarily the cause of the dream. Nor was all desire necessarily the expression of animal instinct, but might come from such a source as intuition, striving to appear in works of art and suchlike activities.

These are the bare bones of the three theories that at present hold the psycho-analytic field. That of Jung's is obviously the most comprehensive, and the nearest to truth. But that is not to say that the other two theories are mere emptiness. They are extremely useful to the psycho-analyst as therapeutic methods. For both sexual and egotistic adaptations are prolific sources of neurosis. They are adaptations we have all to make, and they are adaptations that give the sensitive individual the greatest trouble. But they are not the only adaptations to be made in life. If we study unconscious activities, we can see that they are not necessarily the products of instinct. Arts, for example, are manifestations of intuition. But intuition and instinct are opposite poles, as it were, and where one is entangled, there is the other also in difficulties. And that is why psycho-analysis is so beneficial. It acts as a catalytic agent in bringing out inherent, but unconscious functions and qualities. And, of course, it is a method that should be applied in childhood when problems of adaptation loom so vast and appalling. A teacher who is at the same time a psycho-analyst can not only give the negative



help of sparing suffering, but also positive assistance in bringing to birth qualities of the soul that might otherwise remain buried until they rotted.

For any individual to work fruitfully with another's unconscious processes, necessitates first a certain orientation round his own unconscious. For the naturally introspective this is not so difficult as it sounds, though there are many pitfalls for any one who undertakes such a task single-handed. But a course of psycho-analytic reading combined with discussion acts in a surprising manner; and if a diary of dreams be kept during the period, a great deal of knowledge may be acquired. But it seems that there must be "two or more gathered together." When the Christians were enjoined "Confess ye your sins one to another" this is what was understood. For the reintegration worked by psycho-analysis is effected by a phenomenon known as transference. That is to say, the patient transfers his burdens on to the analyst and uses him as a prop during the analysis. It matters little whether the object of transference be a book or a picture or an idea or a person, so long as there is some scale of measurement outside the individual, by which he may mark his movements. It is an everyday phenomenon, in spite of its name, and is to be seen in every good regiment, ship or class. The great danger of self-analysis is pride, and this is not possible where the individual has a scale of judgment—no matter what it is—outside himself.

If we sum this up, we can see that psycho-analysis is a subject of vast importance to educators, in that it is a method of liberating inestimable energies that might otherwise remain in oblivion. And we can also see that it is a subject that must be studied with considerable care before any application of it to others be

attempted. The above has only been intended as the barest sketch, but if it awakens interest, its purpose will have been served.

## RUSKIN COLLEGE

On the reopening of Ruskin College for residential purposes in October of last year, it was decided to admit women as well as men to the College. A good house with a large garden was procured at a little distance from the College, where the women students live, receiving all their tuition at the College, together with the men. Much of the social life, however, goes on at Queens' Gardens (the Women's Hostel). Here the students play games in the summer and dance in the winter months. Weekly debates are held either at the College or at Queens' Gardens, and a flourishing Dramatic Club and Folk-Dance Society are in existence.

Among the women students now in residence may be mentioned three from the Cadbury Works Council, a Trade Union organiser, and the winner of the scholarship granted by the West Riding of Yorkshire County Council (open to men and women). The courses taken include History, Economics, Local Government, Literature, Language (if desired), and the training should prove invaluable to those women who are likely to become members of Local Authorities or to take up any administrative work, as well as to Trade Union organisers and women desiring to take an active interest in the Labour Movement.

The fees charged are £65 for a College year of three terms, each of eleven weeks, this sum covering board and lodging as well as education. Full information may be obtained from Mrs Sanderson Furniss, Ruskin College, Oxford



# School Visits

BY A TEACHER

## Tiptree Hall, Inworth, Essex.

*A Family of War Orphans and others and Centre for Child Study. Chief adviser to Children—Norman MacMunn, B.A. (Oxon), author of A Path to Freedom in the School.*

I FOUND Tiptree Hall to be a commodious country house standing in 10 acres of ground, beautiful ground with an orchard and a small lake. Mr. and Mrs. MacMunn welcomed me cordially and took me into a work-room. The senior boys were at work. Four of them were making a card index encyclopedia. They were cutting out pictures from books and magazines. They pasted each picture on a card and then wrote a description. MacMunn holds that the child under twelve finds his true expression in examining, comparing, and classifying. That the boys loved it, and that they were finding education in the truest sense was evident.

In Tiptree Hall there is no time-table. Each child is free to take up what interests him. One little chap was juggling with oblong bits of different lengths of wood. He asked me to write a vulgar fraction on any bit of wood I liked. I wrote  $\frac{3}{4}$  and he set about naming all the other parts. An excellent way of tackling fractions.

Another lad was translating a fairy tale into Esperanto. Mr. MacMunn began to teach Esperanto a month ago, and every child is keen. They carry on conversation in Esperanto at table; they use it in their hide-and-seek games.

To me their History ladder was of less interest. Each rung is a century and the boys use clips for events. One boy gives another a card and clip with "The Great

Fire" written on it, and the other has to fix the clip on the right rung. The educational value of this game appears to me to be small, but then I have a date-complex traceable back to early school days.

The main feature about Tiptree Hall is that here work is play. It is "The Play-way" in full working, or rather, playing order. There is no compulsion, no authority, no suppression. "Daddy" and "Mummy" are of the gang. No fear enters the school. That is its greatest feature.

The boys are fine wee fellows. They have come from the elementary schools, but they seem to have forgotten their old life. The present is too full of interest for day-dreaming of the past. They talk openly and they make jokes and take jokes against themselves gladly and eagerly.

Bobby, aged 10, offered to describe anything I asked by means of a table of adjectives on the wall. I gave him "coal," and he went through the list pointing to "ponderable," "inflammable," "rigid," &c. Then I suggested Mr. Lloyd George, but Bobby had never heard of him. I substituted "Member of Parliament," and Bobby excelled himself. He pointed to "gaseous," "ponderable," "transparent," &c., although I think he hit upon some of the adjectives accidentally.

MacMunn is a true educationist in this, that he does not suggest. The boys learn by discovery. The great temptation for the teacher is to lead the boys. "Here's a pond, what do you say to making a boat?" The secret of teaching is to keep out of the picture. This is the essence of Montessorianism, but I think MacMunn goes farther than most Montessori teachers. He has no rigid apparatus; his is the system where a boy discovers the need of apparatus *and makes it*.



I have one criticism to make. Tiptree Hall should be co-educational. It was, but the girls were too few in number. If it is to be an ideal school it must include girls and boys together. MacMunn sees this and hopes to have co-education going again soon.

I make an appeal to readers to help Tiptree Hall financially if they can. It depends on gifts of money, for the orphan-pupils cannot pay. MacMunn is willing to take paying boarders, and I hope he succeeds in getting them. It is a home for any child—cook's son or duke's son.... and their sisters. The fee will be £90 per annum. It is necessary that the numbers should be increased. Seven pupils do not make a crowd, and a crowd is essential if children are to become good social beings.

### Brackenhill Theosophical Home School, Highland Road, Bromley, Kent

**T**HIS school is of special importance for it is giving free education to the children of poor parents. I liked it at once: a swarm of charming children, all happy and healthy looking (on vegetarian diet), greeted me in the best possible way, namely, they climbed over me.

The Principal, Mrs. Hawliczek (pronounced Have-ly-check) is doing excellent work. She has the power that Mr. MacMunn has, the power of keeping in the background. She told me of one mistake she made. Once upon a time she thought that the children ought to read, so she bought a library. The children at once set about scribbling on and tearing the books, so she wisely withdrew the library. A year later the children decided that they wanted to read, and they bought books and made their own library. She is keen on self-government, and her children are slowly evolving a system of their own.

The youngest babe is two and a half, and there is a Montessori Department with a qualified Montessori teacher, Miss Chamberlain. The older children have wood-work, drawing (a very good teacher), gardening (with a lady gardener): they do just enough housework to make them useful

members of the community. Boys and girls clean the knives and forks, made their own beds, &c. But the children have no heavy manual work and no drudgery.

Miss Johnston, the teacher of the seniors allow much individualism. One girl was working sums, another was learning geography from a globe: a boy was writing a letter home. Three senior pupils were sitting in a room learning French without a teacher. The dormitories are spacious rooms with plenty of light.

It is a worthy school, and it is a great success. Like Tiptree Hall it is bringing the joys of freedom to children of the poor. And like Tiptree Hall it has to depend on subscriptions. It costs £60 a year for each child, and funds are urgently needed.

I make a minor appeal. A boy of 13 loves engineering and he longs for a bicycle. If any parent has a bicycle that a son or daughter has outgrown, this boy will be overjoyed to receive it.

### Continuation School at Debenhams

**T**HIS is a combined school for the young workers of Debenham and Freebody, Marshall and Snelgrove, and Harvey Nichols. There are in all 500 students, and 100 pupils are under instruction at one time. Each pupil has eight hours' work per week.

When we visited the school one teacher was absent through illness, and we found her classes working alone. One class was acting *Julius Cæsar*, while another was acting the school scene from *Nicholas Nickleby*. It was an excellent example of self-discipline, and to us it proved that the headmistress not only understands children but also is one of the few real educationists in England. She has realised that the old method of external discipline and authority was bad: she has tried to cast fear out of her school, and that is the first and greatest thing an educationist must do.

The pupils were happy . . . . and they worked without being driven.

The curriculum is excellent. The best literature is read and enjoyed by the pupils. In their written work they choose what interests them, and creation is rightly held



to be infinitely more important than spelling or punctuation. One interesting lesson is the music lesson, where appreciation and understanding of music are considered of great importance.

The teacher plays or sings good music to the classes, and helps them by explanation and illustration to understand its beauty. Part-singing is also done by the students themselves.

Art work is very well taught. Designing and its application is provided for: the girls work out their designs in sewing and embroidery, while the boys paint their designs on pottery.

A lettering class showed some good work.

The whole school was delightful, and the authorities are to be congratulated on proving that the new way of love and freedom, as opposed to fear and coercion, is the only true way in education.

## Dutch Schools

I stood in a street in Rotterdam. I had come over to see the schools, and knowing no Dutch, I could not ask a policeman to direct me to the nearest school. A bevy of school-girls in very white pinafores came along marching in twos. I followed, and when they turned into a school-yard I walked in. A mistress greeted me in English. Could I see the school? I asked. She did not know: she would ask the head mistress. She went into the school to come out two minutes later saying: "The headmistress is sorry, but she cannot allow you to see the school without a permit from the Mansion House."

I sighed and went away.

A few yards away I came to another school. A young male teacher in the playground could not speak English, but I managed to convey to him by signs that I wanted to see the Chief. He brought the Chief, a genial soul, who said he would be delighted to show me round. He explained that his school was a 3rd class one, and I gathered that in Holland the aristocracy went to 1st. class, the Middle class to 2nd class and the lower class to 3rd class State schools.

The school was very like any Board school in England. The discipline was not stern, but the children sat silently in rows in the old bad way. Self-expression seemed to take the form of penmanship, and many children wrote beautifully in copper-plate style. Here was no new thing in education: all I saw was the spoon feeding we call education in our English Board schools. But the singing was better than that of the average English school. I asked about punishment, and was glad to hear that corporal punishment is forbidden in Holland schools and reformatories.

Next day I went to the Hague. In a far suburb I discovered a curious institution called an *Observatiehuis*. Mr. Engels, the Superintendent, had spent six years in England in Industrial Schools. He and his English wife gave me a hearty welcome.

The Observation House is a State School. Here are sent the "bad" boys from the juvenile courts, and here they are "observed," studied. This lad is a hard working cheery chap, keen on mechanics: it is recommended that he be boarded out with a family so that he might serve his apprenticeship as a mechanic. That lad is a bad one: he must go to an institution and be under stern discipline.

Some boys were helping with the housework and the remainder sat in a class room under a young teacher. There was no self-government: rather the House was under a benevolent authority. Boys sang and whistled as they swept the stairs.

"I like them to be happy," said Mr. Engels.

To me, a believer in the Little Commonwealth way, the *Observatiehuis* was unsatisfactory. Mr. Engels happens to be a kindly man, but his successor might be a bully. The system is wrong because it is unpsychological.

Mr. Engels gave me a letter of introduction to a genuine reformatory in Amersfoort. I went there and Mr. Conijn, an assistant who spoke excellent English, showed me round. The building was very well equipped and was spotlessly clean. On my way round I found a few boys confined each in a small room.



"Punishment," said Mr. Conijn.

Then I knew that in Holland was not to be found Utopia. As in Mr. Engels' establishment everything depended on the personal element. Mr. Conijn and the boys passed friendly remarks as we passed.

"Any self-government?" I asked.

"We tried it but it failed," he said. "It may work with English boys but not with Dutch boys."

"It couldn't succeed," I said, "because I notice you lock every door we pass through."

The reformatory at Amersfoort is a prison, an airy, clean, cheery sort of prison, but still a prison. The staff seemed to be good natured kindly fellows, but that is not enough. The criminal child is not to be reformed by benevolent authority.

A master in this reformatory lent me a cycle. I cycled to Laren to see the Humanitaire School. Here I heard much about Lightheart, the great Dutch educationist. I had never heard of him and blushed for my ignorance. The staff of the Humanitaire School are all teetotal, non-smokers and vegetarian. Handwork is of great importance, and there is an air of freedom in the school, but it seemed to me that instruction was the main consideration. Suppressing discipline there was none, on the other hand every child seemed to be doing the same thing. Benevolent authority again, I said to myself, not true freedom.

I was treated so kindly everywhere I went that I am reluctant to say unkind things about any school in Holland. Yet I went to Holland to look for my Utopia and failed to find it.

On a Sunday I visited the Montessori School in the Hague. A young married couple, Mr. and Mrs. de Vries, showed me a delightfully clean and cheery school. I meant to return on the Monday to see it at work, but the Austrian Famine Area kiddies arrived in Rotterdam and I could not go. I hope to hear more of Mr. de Vries, because he is going on to take charge of a new Montessori School. There are only 5 Montessori Schools in Holland, I gathered.

For three days I was a guest at the International School of Philosophy, Amersfoort. A description of its aims appears in another column. I had a long talk with Mr. Reiman, and I think that his enthusiasm will make the school a success.

I found myself criticising his use of the word "spiritual." Education must become more spiritual he holds. The word alarmed me, for it so easily comes to mean "living the higher life," i.e., being above smoking and music-halls and all vices. To me life on the higher plane is just as dangerous as life on the Charlie Chaplin plane. I want neither exclusively; I want to include both Shelley and Charlie in my scheme of education. I very much fear that if a man is consciously too spiritual, he is unconsciously too earthly.

I fear that the International School of Philosophy may too easily become known as a Crank establishment where women wear short hair and men wear long hair, and all talk of the higher life. If so, it will be a pity, for the crank must never lose touch with the masses.

To sum up my impressions of Dutch education: its merits are due to the nature of the people. When I arrived in Rotterdam and went to register at the police station, the inspector's little girl was running about the room, and the good man would lay down his pen and take the child in his arms. This was a symbolic picture of Holland education. The Dutch love children too much to be too official with them. Kindliness was everywhere, even in the reformatory.

Unfortunately the Dutch teachers do not appear to know much about our experiments in England, and the time is ripe for an international exchange of views. I was surprised to find that the reformatory teachers had never heard of the Little Commonwealth, for instance.

I do not pretend to write a true account of Dutch education, I write of what I saw. Many good schools I missed entirely, but that was mainly due to my own limitations, for I had to depend on meeting people who spoke English.



# Questions and Answers

## *Question.*

How would you stimulate Independent Study in a Girls' Elementary School?

## *Answer.*

The first problem is to devise a scheme which shall be progressive in the demands which it makes upon the mental faculties of the child, and the planning of this scheme is perhaps the most difficult part of the programme.

In the study of English or History the child should proceed from the comparatively simple task of answering questions on subject matter, or writing brief notes under headings given by the teacher, to being able to realise the relative importance of facts, to discern the leading thought, and to select her own headings and sub-headings. Thus there will be a gradual awakening and development of the analytical and critical faculties which are essential to intelligent reading.

Summarising by the pupils in class will prove an invaluable aid, because, in addition to the stimulus created by many minds, there is an opportunity for pupils to compare suggestions both as regards clearness of thought and conciseness of expression.

In Literature the pupils may be asked to make character sketches enumerating in one column the faults or virtues of the person under discussion and in a parallel column quoting their evidence. A poem

may be reproduced in note form or as a prose narrative.

Geography suggests map-reading tests, the making of models and sections or the verification from an atlas of a general statement found in a Text Book. Nature Study is wonderfully rich in ideas: children may grow and sketch their own seeds, make collections keep diaries or record the development of a favourite plant.

Next to a skilfully graduated scheme, the most important factor is the careful correction and criticism of all efforts, for it is from her mistakes that the child will learn.

MARY KINGS.

## *Question.*

I want to study the psychology of the Unconscious Mind. Can you advise me what books to read?

## *Answer.*

The best introduction is Dr. Bernard Hart's "The Psychology of Insanity (Cambridge, 2s.) It deals fully with mind mechanisms. Then borrow or buy "Morbid Fears and Compulsions," by Frink (21s.) a book with a misleading title: one of the best books on Freudian Analysis. Next read "The Child's Unconscious Mind," by Wilfred Lay (10s. 6d.) and "Dream Psychology," by Maurice Nicoll (6s.) After that you can go on to the works of Freud, Jung, Adler, Jones, and Pfister.

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"The further real education extends, the more accepted and welcome will the appeal of Internationalism become. Even now the adults of to-day after the experience of the last six years will receive this gospel with gratitude and eagerness. Would there were more people to preach it! If only it could be taught in all schools, if only the broad, illuminating truth which underlies the doctrine of brotherhood could take the place of the petty narrow patriotism and self-complacent attitude of superiority with which our history lessons are saturated now! Children should be taught more of the conditions and development of foreign peoples and of their position as members not only of a national, but of a world family."

ARTHUR PONSONBY.



# Corporate Learning

By T. R. COXON

**T**O what extent does the system of class teaching obstruct the individuality of the pupil?

This is a question which is receiving considerable attention from writers on education, amongst whom is a prevailing tendency to regard the development of each child's individual mentality as the real objective of teaching.

No one can deny that to teach a form which is just a collection of boys not interested in each other's work is to teach in fetters. It is at best merely a laborious and wasteful system of eternal compromise and adjustment. Each boy is handicapped by the presence of his fellows in form, and the master has the uninspiring task of steering a middle course between the stupid and the clever. His highest aim can only be to impart a modicum of information to the form. While he is using his utmost endeavours to prevent the clever boy from acquiring idle habits, the slow-witted boy loses self-direction in despair. Now, since it is manifest that these particular evils will disappear automatically if individual teaching takes the place of the class, it is a natural tendency for the class-teacher by various methods and practices, consciously or unconsciously, to make his class teaching approximate to that of individual tuition. But this is only to fall between two stools, and the compromise thus effected involves the evils of both class and individual teaching with little of their advantages. The more enlightened teacher will start by accepting the class system in its integrity, and proceed to develop its potential advantages. Experience has shown that when

once a form becomes a conscious entity, functioning in the spirit of corporate fellowship, these same evils disappear by magic, and individuality, so far from being hindered by the class-system, will derive its truest inspiration therefrom. Whatever differences may exist in the varied individualities—and God forbid that teachers should aim at turning out a uniform intellectual type—such good as lies in them radiates from a common source—the absolute Truth. Most children will find it hard to arrive at this starting-point without some gregarious impulse to guide them. They will reach it sooner in a flock, but having drunk from the well, they can start on their respective journeys in whatsoever directions their individual inclinations may lead them.

It is not easy to lay down definite rules and methods by which a form can be made to acquire a corporate sense of fellowship, though it must not be thought that the attainment of this object is entirely dependent on the teacher's personal magnetism.

Whenever an opportunity for general praise occurs it should be seized upon eagerly by the teacher. Such an assurance as "This is really rather a wonderful form," if casually uttered, will act as a wonderful stimulant. As Ascham says, "Where the child doth well, let the master praise him and say here ye do well. For I assure you there is no such whetstone to sharpen a good wit and encourage a will to learning as his praise."

But praise, though not of course to be denied to individuals, should, whenever possible, be applied to the form as a whole,



even if only half of them deserve it. The individual members who know that they do not deserve to be included will try all the harder to justify their tacit inclusion in future. Each one will begin to think that he alone is being tacitly ignored, left out in the cold; and (still more worrying thought) that others credit him with his share in the accomplishment of the form. A similar psychological mechanism is described by Mr. J. H. Simpson in his ingenious system of collective marking, by which, if the form reached collectively a certain standard of marks in a week there was a "remission to the whole form of one half-hour of work."

"It was an integral part of the scheme that the reward should be extended to *all*. Naturally enough some boys at the outset found this rather puzzling. Why should the 'slacker' share in the benefit of a reward which he has done little to secure? But that point was fundamental. It was not sufficient, though it was not altogether irrelevant to reply: 'That is the way of the world. Make what you can of it.'"  
The true answer was that the knowledge that he was not a genuine contributor to the common stock (and was therefore reaping an undeserved reward) would be a much more potent influence for making the 'slacker' work than the fear of punishment."

By consulting the form in general on the work of an individual much can be gained. The members of the form acquire self-respect, a critical sense, and, what is still more important, ultimately, an interest in each other's work. Thus, when going through some individual composition one can say, "I'm not quite sure whether that sentence rings true or not. I should rather like to have the opinion of the form on it." I have always found the opinions expressed with the strictest impartiality and often of intrinsic value in themselves.

The work to be criticised need not, however, necessarily be of doubtful nature.

One may simply say, "Do you think this is a good passage? If so, why?" Or, "What is there bad in this argument, or wrong with this sentence?"

Slovenly work should always be treated as an insult to the form in general. "That's not up to the form standard" or, when administering a rebuke in form, "Now listen to this terrible sentence. What shall we do to X. for lowering the standard of the form in this way?"

So the boys will come to recognise that punishment for bad work or behaviour is given not in the spirit of revenge, or as a vague sequence of cause and effect, but as a means to preserve the honour and efficiency of the form.

As a matter of fact, in the case of a form that has "found itself," the necessity to punish becomes increasingly rare. The form will doubtless continue to do a certain amount of apparently ineffective written work—that is, if it is being adequately "extended"—but careless, or slovenly work becomes unknown. To punish mere stupidity and inability to reach a given standard is of course, futile. The most hide-bound schoolmaster will admit this; but the most hide-bound schoolmaster is also in the habit of employing a hide-bound system by which certain mistakes receive certain punishments irrespective of the mentality of the pupil.

We may return again to the wisdom of Ascham: "Even the wisest of your great teachers do as oft punish nature as they do correct faults. Yea, many times the better nature is sorely punished; for, if one, by quickness of wit take his lesson readily, another by hardness of wit, taketh it not so speedily, the first is always commended and the other is commonly punished; when a wise schoolmaster should rather discreetly consider the right disposition of both their natures, and not so much say what either of them is able to do now, as what either of them is likely to do hereafter. For this I



know, not only from reading the books in my study, but also by experience of life abroad in the world, that those which be commonly the wisest, the best learned, and best men also, when they be old, were never commonly the quickest of wit when they were young."

It would be going beyond the province of this present enquiry to discuss in abstract the question of punishment, but it must be remembered that all children have entirely wrong ideas on the subject, and it is therefore as well to explain to them such commonly accepted principles as the following: that human punishment is at best only an approximation and cannot be made to fit into the scheme of abstract justice; that motive cannot be considered in awarding punishment; that one is punished for doing wrong, not for being wrong; and that no one short of the omniscient Almighty is in a position to decide even approximately on the latter issue. These explanations should be revealed heuristically as far as possible, and personal experience has shown that it is by no means impossible for quite small children to appreciate the true ethics of punishment—startling as they may find them at first. And if each child can be led to regard bad work as an injury to the form (a miniature community) the principles will be appreciated all the more easily. 'The State' (using the term in its widest sense—the *Community* as opposed to the *Fatherland*) is too far remote from the mental environment of a child of twelve for him to form a concept of it sufficiently definite to admit of its being made the profitable subject of an ethical discussion. But the concept of the state can be brought to an intelligible focus in the form of the class or the school—another natural advantage of the class-system.

The teacher, however, must not confuse means with ends: his main purpose in this connection is to render the political concept clearer, and it must therefore always be

kept in view. It is not necessary to close one eye while looking through a telescope. The danger is that by too much concentration on the "miniature community" the class may become aggressively self-centred, as our Public Schools tend to become by reason of over-developed or mis-directed school patriotism. There is evidence of this danger in recent books on education: schoolmasters, in a well-meaning endeavour to widen the mental outlook of their pupils, often succeed merely in translating them from the individualism of self to the individualism of a form, which, to borrow a convenient sociological term, I will call collectivism.

The whole problem, in fact, is by no means easy, since the difficulties it involves are not superficially apparent. Good shades into evil and evil into good in a manner which can be bewildering unless certain fundamental principles are kept in sight.

Both individualism and collectivism have a power for evil as well as for good, and it is the teacher's duty to direct this power—it is in each case the same power—into the proper channel. He can achieve this object partly and in a negative sense—that is he can prevent the flow into the wrong channel—by conscious application; but it can be achieved entirely through the medium of *fellowship*.

Fellowship, it must be understood, is antithetical neither to individualism nor collectivism, but a sublimated form of both. It would be incorrect to say that fellowship in form is derived from the corporate sense, for it is the state of relative selflessness, but, like collectivism, it is fostered by the operation of a corporate sense, just as a plant and a weed growing in different soils can derive sustenance from the same kind of manure. The teacher can only distinguish between the two corporate manifestations, Fellowship and Collectivism



by enquiring into the motive force. Collectivism operates for the benefit of the collective unit, its sole end, the limit of its vision: fellowship cannot be said to operate for any purpose, and is guided by no motive beyond that of doing good.

In short, fellowship, is an attribute of the super-consciousness, or, if it be preferred, part of the divine element within us. It does nothing to destroy the good qualities of individualism; whereas collectivism, by converting individualism from the single individual to the collective unit, exercises a distinctly repressive influence.

Collectivism tends to destroy individuality by manufacturing a type. The attributes of mental freedom and what is loosely termed "originality" of character do not fit into the uniform constricted mould, but form excrescences which have to be squeezed in somehow before the lid is closed down. In a Public School this squeezing process is often spoken of as "rubbing the corners off," one of those unfortunate figures of speech which, applied to human nature, have no affinity to psychological truth. The simple fact is that you can't rub human corners off. Mental attributes can be repressed, modified, adapted, sublimated; but they cannot be eradicated.

The squeezing process, whether conducted in a Public School or anywhere else, is, in essence, a process of repression, and while repression of good influences is obviously undesirable, repression of evil influences is a dangerous practice. It is impossible to tell what effect it will have in the psychological underworld. The evil repressed will still retain the dormant energy of a closed spring. Repression, in short, should be avoided at all costs; but it will be found almost essential to the achievement of collectivism which makes continual inroads on the child's originality of character.

Schoolmasters are fond of moralizing about sacrifice, until, led astray by false analogies taken from school games, many of them come to believe that there is some real purpose to be gained by sacrifice for the sake of sacrifice. Let us, however, dismiss these vicariously ascetic fanatics and turn to the rather more enlightened form-master who has succeeded in converting his form into a corporate unit by a process of "sinking the individuality in the common good." But if you ask him what the common good is, he will probably be at a loss for a reply, and will seek refuge in vague statements about "discipline," as if discipline were an end in itself any more than sacrifice.

Human nature being what it is, discipline in an army is essential to the winning of battles, themselves only an intermediate end, and at best a necessary evil. Discipline in a form is not essential to anything. It will certainly effect what is essential to the welfare of a form, namely, good behaviour; but if good behaviour can be effected without discipline then discipline should be discarded, or it will merely act as a needlessly repressive influence.

If the teacher finds that he is sacrificing individuality to the common good he can be quite certain that he is on the wrong path, for individuality is comprised in and essential to the common good. Fellowship, on the other hand involves no sacrifice of individuality, exerts no repressive influence but has on the contrary, the highest stimulating effect.

One other point. Fellowship cannot thrive except in the atmosphere of absolute Truth, by which I mean something far more than the negation of Untruth, an atmosphere in which repression, shyness and self-consciousness die a natural death. In striving for this ideal the master himself must take the lead, and if he happen to be imbued with the reticent spirit of the



English Public School he will find this by no means easy. But he will none the less be amply rewarded for making the effort. And after having broken the ice, as it were, he will find the form only too willing to respond, and mutual confidence will render the task easier both for master and pupils. But considerable faith is required, since the practice of absolute Truth will demand from the master many confessions of weakness, admissions of ignorance and so forth, each one an apparent blow at the position, authority, dignity, call it what you will, with which he is naturally invested by the form, and which, in default of some equally valuable substitute, such as the fellowship for which he is striving, it is highly necessary for him to maintain.

The master is often sorely tempted to trade on his authority, and wider knowledge when he wishes to save time by burking some question or avoiding a difficulty. Absolute truth-telling, in fact, makes heavy calls on valuable time in form; but implicit faith in a master founded on experience has an influence over a form of a more positive and stimulating nature, than the mere negative influence effected by the practice of obedience and discipline.

It is not enough for the master to be on friendly terms with the form. To obtain the best results something more is required, and that something is the precise difference between friendliness and fellowship.

### Manners.

A self-satisfied bishop, on tour in Scotland, stopped at a village school, slung open the door, and entered.

"Good morning, children" he cried.  
The children silently gaped at him.  
He turned to the old master.

"My dear sir," he protested, "when I enter a village school in England the children all rise and say 'Good morning, sir!'"

"Possibly," said the master drily, "but then my children are not accustomed to see visitors walk into the school. It is the custom in Scotland for a visitor to knock and ask my permission to enter."

## BOOK REVIEWS

THE JOY OF EDUCATION. By William Platt. Bell & Sons, Ltd. 2s. 6d. net.

Mr. PLATT is well-known as a keen co-educationist, and he recently gave up the school which he and Mrs. Platt founded at Grindleford. His little book is written in holiday mood, and a cheery optimism runs through its pages. Opinions on the teaching of History rub shoulders with schoolboy howlers.

Mr. Platt is an apostle of freedom, although his book gives us the impression that to him freedom means benevolent authority. He condemns punishment, and yet he says of the difficult case: "One of the best punishments is the suspension of privileges for a stated time." This is the familiar treatment of results instead of causes. Again in answering the question: "What do you do with a really rough boy?" he says, "Show him very seriously that such roughness does not accord with our views. If he does not quickly reform, recommend his father to send him elsewhere." This solves Mr. Platt's problem, but it does not solve the boy's.

With much of what the author says, however, we are in complete agreement, and we recommend this book to young teachers who want to know what the pioneer schools have been doing. It is a delight to find an English teacher who believes so thoroughly in co-education

THE NEW CHILDREN. By Sheila Radice. Hodder & Stoughton. 4s. net.

NOT a few writers on Montessorianism show signs of a definite Montessori complex. To them Montessori is the first and last word in education. One result of this attitude is that there is great danger of Montessorianism becoming a static dogma, a dogma bounded on all sides by a rigid apparatus.

Mrs. Radice certainly has a Montessori complex, but other complexes make her a well-balanced writer. She has something to say of Jung, and much to say of Bergson. And her attempt to fit Montessori into current philosophy and psychology makes



her book a most readable one. Some of her statements may be challenged. "Montessori" she says (p. 98), "is working on lines which should make psychotherapy unnecessary." There is much truth in this. The neurotic is led by psycho-analysis to release the emotions that were suppressed in childhood by authority and fear. And it seems true that the freedom of a Montessori school should save a child from the evils of suppression. But this is not the whole truth. The child who has never known fear will still have terrifying dreams, for, as his body bears the marks of his million ancestors, so does his mind carry the fears of the race.

Barbara Low in her recent book "Psycho-analysis" dismisses Montessori on the ground that the system cannot be good because it does not take into consideration the most important part of the mind—the unconscious. This is a one-sided attitude to take, for the Montessori method certainly tends to give release to emotion. If Miss Low had said that the Montessori System should be revised in accordance with the findings of Psycho-analysis, then we might have agreed with her. After all, colour matching and sensory training do not touch the whole personality of the child. "Take his noise energy. We have heard Montessori teachers say "Hush" many times. And phantasy, make-believe: these are not provided for in the scheme. When Jimmy in a Montessori class is naughty he is segregated, treated as if he were sick. He is sick, but the treatment for neurosis is not the rest cure. Montessori treats result when she ought to be treating cause. Possibly Mrs. Radice was thinking of this limitation when she expressed the hope that Montessori, Bergson and Jung together should work miracles.

Mrs. Radice's pictures of Montessori are good, and she gives the Doctor's answers to many important questions. It is a book well worth reading. R. H.

THE NURSERY SCHOOL. By Margaret McMillan. Dent & Sons, 7s. 6d. net.

In the Nursery school at Deptford, founded by Margaret and Rachel McMillan, children from one to seven years of age are

"nurtured." The students train at the college attached and practise at the schools.

The book is full of lofty idealism. There are points dealing with mental development, however, on which some educationalists might feel inclined to cross swords. The physical environment is well nigh perfect; for although ninety children are in the camp, the doctor's weekly visits do not last on an average more than ten minutes.

In support of her view that the nursery school should remain open all the year round, some figures are given. "At the re-opening in September, 1919, after closing for August, 20 per cent. of the children were in the clinics suffering from minor ailments which were absolutely preventable, and many were in the cleansing station." Miss McMillan wages a merciless war on dirt and disease most successfully with the weapons of fresh air, sunlight, diet and unfailing regularity and punctuality in the smallest matter of personal hygiene. This result is achieved by life in the open; shelters are built with the north wall only as a permanency; they are fitted with movable gables and movable glass screens: only on six or seven days last winter were these closed. The cleanest bill of health was shown for January.

Miss McMillan admits her children at a year old and they remain till they are seven. This is a far better arrangement than that of the Nursery School Regulations, which only allows the attendance of children from two to five years, because it is following the natural division of life into seven years, and allows the full time for the organisation of the mental body during the formative period which indelibly stamps certain traits and habits on the consciousness.

The keynote of her education is the training of the imagination with a view to the cultivation of the creative faculty. It cannot be called a scientific system for the apparatus used is not a unity, one piece does not dovetail into the other, it seems to embrace a wider, bigger field than the purely intellectual and is very diffuse. All the sense training is incidental, not definite, because the children do not gather impressions solely from an environment



supplied with apparatus specially designed for that purpose. They gain their impressions from the world of nature, the sand pit, the rubbish heap, the garden, the birds, the trees, the flowers. When these impressions are used up, the teacher steps in and gives new material in lessons. This is hardly auto-education in the true sense of the word but, nevertheless, the education lives because it respects the individuality of the child and allows scope for its full expression.

The whole book reads like beautiful music. The emotion of the ideal runs like a golden thread through all the chapters, and stirs and thrills us with possibilities.

L. H.

BRITAIN AND INDIA MAGAZINE. (7 Southampton Street, High Holborn, W.C.1, 1s. Monthly; Annual Subscription 13s. 6d., post free.)

THIS magazine, edited by Mrs. Josephine Ransom, author of "Indian Tales of Love and Beauty," "Schools of To-morrow in England," and "Our Philosophy of Education," &c., made its appearance in January last. The Magazine has a broad policy. It is essentially educational and aims at interpreting the East and West to each other, thus helping to bring about that wider knowledge which makes for freedom, tolerance, and understanding between nations. We are especially interested to note that education is one of the many subjects dealt with in this Magazine. India is rich in religions and philosophic thought and it may well be that she will in the future contribute much of value to experimental education based on her profound knowledge of the human mind.

O. S. H.

HOW TO TEACH ENGLISH COMPOSITION. By Robert Finch, English Master, Hornsey County School. Vol. I., 3s. 6d., Vol. II., 4s. 6d. (Evans Bros. London.)

Two excellent books. Mr. Finch is a true educationist, and he understands children. His theme is interest; where so many teachers drive the creation out of children by prosy lessons on grammar and punctuation, Mr. Finch begins straight away with creation. He finds out from the children what interests them, and then says: "Good! write about it!" That is the only way. That it succeeds is shown by the children's work quoted by the author. In Volume II. specimens of short stories and plays written by young children are given.

We earnestly hope that these books will be read by teachers: they are full of suggestion and originality.

A. S. N.

#### THE IDEAL SCHOOL.

An apostle of the New Ideals in Education wandered along a lane in Dorset. As he passed a village school a bevy of happy children came rushing out. Joy lit up their faces.

"I have found the ideal school," cried the apostle and he stopped to speak to the children.

"Tell me, children, tell me of your happy school. Tell me why you have laughter in your eyes."

The biggest boy in the group grinned.

"Master's gone off for the day to a funeral," he said.

And the apostle of freedom walked on deep in thought.



# Montessori

## Has Dr. Montessori made a True Contribution to Science?

BY CLAUDE A. CLAREMONT, B.Sc.

**T**HROUGHOUT the whole of Dr. Montessori's lectures to her students there runs, as an endless refrain, the insistent and emphatic appeal to science. It is more than a substratum from which her work has sprung; it is the very substance of her creation itself, the material of which all her thought is woven. Yet in the literature which has already arisen concerning her work, the word "science" is hardly, if ever, mentioned. Certainly there is no approach to a true appreciation, or a correct statement, of her scientific case. In a few isolated cases, notably that of Prof. J. H. Green, reference to her scientific claim has been made in the shape of adverse criticism. But Prof. Green shows a radical misconception of the grounds on which it rests. It is not unfair to say that the scientific side of Dr. Montessori's case has as yet received no hearing.

But should the science of Dr. Montessori's method be sound, its misapprehension, or loss, in the impulse she has given would be a misfortune. We should be applying but a hollow and superficial version of her work, while missing its essence.

It is because I believe that her scientific claim is valid, and that, as such, it is capable of definite statement and demonstration, that I venture, in the following article, to sum up this aspect of her method.

To make my meaning clear, I shall be obliged, in the first place, to recall what are the general characteristics of science. I shall then try to show in what way the Montessori method accords with them. If, in so doing, I am forced to refer to what is already well-known, my excuse must be that the proof of any proposition has to start either from what is well-known, or from what is obvious.

Supposing we are faced by a new discovery, a new hypothesis, or system of belief, how are we to judge of it, how test its credentials, determine its right, so to speak, to be counted in the family of the sciences? It is the fashion now-a-days to invoke the authority of science, and many nostrums and creeds do so illegitimately. What is the "acid-test" to be applied?

Positive science rests fundamentally upon *observation*. The direct evidence of the senses is its starting-point; and as this, for us, constitutes the most certain of our experiences, science derives therefrom its ultimate security.

But observation alone does not constitute science. The data of science must be collected systematically according to rigid rules. For it is of the utmost importance that the phenomena observed shall be reliable; that is to say, not misleading owing to the presence of unknown or extraneous factors. All the paraphernalia of science, all its instruments and experiments, have this as their common end. Experiment is a means of provoking phenomena under such conditions that they may be observed—and cannot lie. Measurement is merely an accurate means of observation.

But we must guard, at the outset, against a mistake often made of regarding experiment and measurement as the sole criteria of science. As Dr. Archdall Reid so ably shows ("The Laws of Heredity"), this cannot be admitted.

There are many sciences which hardly experiment at all; while many phenomena are incapable of exact measurement. The astronomer, for example, who watches a star pass the cross-wire of his telescope, makes no experiment; yet his observation has scientific value and validity. The physiologist, on the other hand, who notes



the effect of some drug upon a live animal, makes an experiment; but its results may be quite incommensurable. As a fact, scientific method must adapt itself to the nature of the phenomena under investigation. "*It is their good fortune,*" cries Dr. Reid, "*not their merit, that the exact sciences are able to test and measure precisely.*"

From the basis of fact so obtained science raises its superstructure of inference and hypothesis. But all its reasoning must conform to fixed rules. Hypotheses must be tested at every point by reference to other known facts.

Thus a special technique, or code of procedure, arises, which in the case of every science may be termed the *method* of that science; and which acts, so to speak, both as the guide and the law of the scientist, the law he must obey if his results are to be trustworthy. It follows further that any scientist who has mastered his method can verify for himself the discoveries of any other investigator. And this is a fact that contributes immeasurably to the certainty of science.

The history of science presents a tree-like evolution of methods, continually branching out into new regions of discovery. Thus the origination of a method is no new thing. Indeed, some of the greatest benefactors to science have given a lead in the development of a new method. Experimental psychology, for example, fathered by Wundt, was a new method of investigating the problems of mind; it was the first attempt to place psychology upon the footing of positive science. Psycho-analysis to-day offers a new means of investigation into the same subject. The brilliant mathematical researches of Professor Karl Pearson afford another illustration of a method forged to deal with a certain class of data, that of statistics, providing that science with new and powerful weapons, and furnishing new rules for its guidance. As we shall come to see, it is a contribution of this kind that Dr. Montessori claims to have made.

But before applying these criteria to her work, it will be worth while to note the existing sphere of their application in education. It becomes very clear that this

is exceedingly small. We have to rule out Comenius, Locke, Spencer, and the rest, as mercilessly as must be excluded Christian Science from among the many nostrums and creeds to-day aspiring to scientific standing. These men were thinkers, not scientists in the true sense of the term. Herbart's "Science of Education" was not really science, but philosophy. Not that I mean to suggest that science is the sole path to knowledge or wisdom—very far from it. I merely wish to insist on the correct use of terms. Idealism is not science, empiricism is not science, philosophy is not science; and these are the three principle ingredients of educational theory to-day.

It would be untrue, of course, to assert that education has not been influenced by science. We have, for example, the great effect of hygiene. But, strictly speaking, there are but two lines of research along which science has directly attempted to approach its problems. These are, in general terms, those of the laboratory of experimental psychology, and of statistical research in the school. Admittedly, however, these efforts are in their initial stages; they are still far from having captured either the interest or the enthusiasm of educators in the mass.

The magnitude of Dr. Montessori's claim is therefore apparent, since it is no less than that of having transformed the school itself into the laboratory, of having rolled, that is, science and education into one.

Let me state her position in her own words. I quote from the introductory lecture to her first International Training Course, held in Rome, 1913:—

"For the adequate study of man we require not a method precisely similar to methods formerly used by science, but a method analogous to them. When, for instance, it is desired to study the insects . . . what does the scientist do? He goes where the insects live naturally, taking care not to disturb them, so as to see exactly all their doings. What does the man who would study plants do? He goes where the plants grow naturally. To study the peronospera (a vine blight), the scientist



seeks the affected vines. The bacteriologist tries to place the microbes in their natural environment. And in studying for the purposes of hygiene those pathological germs which are found in man, it is endeavoured to give the microbes conditions of life as similar as possible to those of their normal environment; soups and gelatins are prepared and kept at the temperature of the human body.

"Why should we do otherwise in studying man? Why, peculiarly in the case of man, must he be taken from his natural surroundings? Why put him in a laboratory and torment him with instruments? Why circumscribe his existence and submit him to the test of a second? Man, the great builder of civilisation.

"Let us do only what we did when studying all other living beings. Let us observe him in his natural state.

"What do we do, however, when we wish to study living organisms? We give them the best conditions of life. We need to found a laboratory for the experimental study of man, which will give to a group of human beings the best conditions of existence. Under no other conditions can this experimental laboratory be established. If we reflect that a pathological laboratory to-day is more expensive than a laboratory of experimental psychology, and make the comparison between microbes and man, we realise how far we stand from having given a laboratory for the study of humanity.

"Give the best conditions of life, and then?—as is done with all other living organisms—leave them free, and see what they do; disturbing them not at all, or as little as possible, though certainly helping them by every means in their development. Thus it is not enough to give the best living conditions, but freedom must also be given. . . ."

She continues that man, according to this conception, could be studied in all places in which he lives freely under the best conditions, "but the place which is best adapted for real scientific research is undoubtedly the school." While it is "to

the youngest children," she adds elsewhere, "that we should turn to initiate our science," since in early infancy we perceive the psychic manifestations of man in their simplest form, and "an interpretation is rendered possible."

The conception, I think, needs no elaboration. But, for its practical utility an answer must be provided to the question, "What are the best conditions of life?" Man's "natural" environment has long ceased to be the woods and caves of his ancestors. An answer might therefore seem difficult.

But Montessori makes a reply which in principle is both easy and clear. "The best conditions of life," she asserts, "are those in which the individual finds all that is necessary for his development." The practical realisation of this I will return to later. For the moment let us consider its implications.

We have to give the child all that he needs for his development on every side of his being. Only so have we placed him scientifically in the best conditions of life; only so can we observe him without error; only so, indeed, have we set him truly free.

For this conception contains also a principle of freedom. Freedom and the means of life go together. A half-starved child cannot be regarded as ideally free. The forces of growth within him are hampered. Neither is the child "free," who is starved mentally or spiritually. If we look at freedom biologically, indeed, we find not a negative, but a positive conception; an ideal of complete life.

Further, to observe the child under false conditions leads to error; as to observe a bird in a cage, or a captive lion, would lead to error. Who could deduce therefrom the natural characteristics of its life?

It is really the old principle of causation, "Like causes produce like effects under like conditions." But alter the conditions and you may have different effects. In no case is this more true than in that of living creatures. And in none more so than that of man, and the children of man.

*(To be concluded in next issue).*



# International Notes

## The International School of Philosophy at Amersfoort

By J. D. REIMAN, JR., President.

**I**N Holland's centre, on the fir-clad slopes south of Amersfoort, an institution to promote real universalism was founded in the days of the world war. As a reaction from the vanishing form of civilisation which stood in the sign of cool intellect, this new school of self-education is rather a contrast to other existing educational institutes. The intellectual work done at Amersfoort has a uniting influence, because here it is a continuous, close and mutual activity with the inner nature of man. During the last century attention has chiefly been fixed on the intellectual growth of man and consequently his inner development has been treated as of secondary importance. But at the Amersfoort School great care is given to the inner, the true, the spiritual man.

Now in what way is our consciousness aroused? By meditation, by philosophy. That is why the school above mentioned is called a "School of Philosophy." The word philosophy is used in different ways, and one is likely to interpret it as a branch of tuition supplying man with a theoretical knowledge of the philosophy of others. But at Amersfoort the word is not used in the scholastic sense; here it has the original meaning of: wanting to be wise; and the study of philosophy at Amersfoort makes man realise what is life, the very life of Life. Philosophy is the highest research, the Research for the wisdom of life.

As long as man thinks with his lower intellect only, he remains at the outside of things; he may shift, arrange, combine, but he will never get at the root of things. Not until man has discovered life within himself, has experienced the working of the Spirit, will he be able to discern the life of the spirit of great philosophers in their writings.

By intuitive thinking one learns to know life. Knowledge of life is the result of becoming conscious of life. Thinking is a conscious living in harmony with the cosmic Life; and one will find Life eternal in all that surrounds one animating the entire cosmos. So intuition is born, and this spiritual faculty makes man think in the sublime sense of the word. It is the realisation of Divine Thought, and man learns pure thinking: thinking in harmony with the Thinking in the cosmos. When man has become a conscious thinker, henceforth the study of philosophy, religion, science, art, is living the doctrine of the art of living. All is one in the life that has revealed itself to man.

By means of a philosophical cultivation of the mind as conceived by the Amersfoort School it will become clear whether the future student is really fit for University studies, for it reveals to him the nature of the studies which await him; hence, mistakes in choosing a profession will be reduced to a minimum.

But not only the student has to learn to recognise religion (*i.e.*, connection) in every-



thing—in all circles of society a need is felt of arriving at a better understanding of life, science and art; and above all the practical business man is in sore need of it. Does not the right study of philosophy lead to wisdom? Wisdom is the essence of the truly practical man. Philosophy is only unpractical when it leads to learnedness.

Moreover, teachers and educators will find that, owing to the shortcomings in their own education, their personal insight needs strengthening. A course at the International School of Philosophy at Amersfoort will prove to be a powerful help to them, and again they will return to the philosophical centre to deepen their insight into the phenomena of life.

Thus in quiet surroundings fortnightly courses are arranged, running on all kinds of subjects, but with one underlying principle: trying to find similarity in all different conceptions, and pointing out the oneness of Infinity in the abundance of finiteness.

In order to promote independent thinking among the pupils of the School, the teachers suggest a subject for meditation and discussion in the course of the day. Great stress is laid on these daily conversations with the teachers, based on mutual understanding, and to be held as much as possible in the open air—quite a Socratic method.

Evidently an Amersfoort summer course cannot give wisdom in a single fortnight, and it never pretends to do so. But a beginning is made, and the road is pointed out along which to proceed. Also the Amersfoort work is not limited to those short courses, but has started autumn courses of three months, and prepare regular all year round work as well as *International* work.

For this is another feature of the School and not the least one. In the new European order of affairs presumably the need will

be felt for co-operation in educational matters as well as in political, economical and social fields. As soon as circumstances allow it, foreign Universities will be visited for the study of special branches of science and gradually Amersfoort will become a centre for the study of philosophy in the sense in which we interpret it. To promote internationality, to help and build up a brotherhood of nations, this is the noble task the staff of Amersfoort teachers have set themselves.

Already we may point to great interest taken abroad in our Institution, both by teachers and students. Many foreign scholars have sent us demonstrations of sympathy, for instance Dr. Emile Boutroux (Paris), Dr. G. R. S. Mead (London), Dr. Rud. Eucken (Jena), Dr. Vaiginger (Halle) &c. But it does not do to mention them all. We have many friends in Switzerland, and America likewise wants to take a share in the Amersfoort work; members of the Institution are to be found even in Argentina. The Kant-Society (Berlin) has sent specimens of all it issued to the Library of the International School of Philosophy at Amersfoort. And in September 1919, the first foreign lecturer crossed from London, Dr. G. R. S. Mead, Chief-Editor of the *Quest*, who acquitted himself with great diligence and readiness of his task, introducing Plotinus to an interested audience. Those who attended this course bear witness that his words came home to them; the remembrance of his friendly and patient understanding at the afternoon colloquies will have a lasting influence for the better.

Thus the School might become a centre in which the universal brotherhood of mankind will be realised as a result of our consciousness of the working of the Divine Spirit in man. And real universalism is the keynote of all the branches taught at Amersfoort, whether it be logics, epistemology, mysticism, doctrine of art, theology,



philosophy of law or of social life, Eastern or Western culture.

As a rule the whole day is spent on the grounds, which extend over  $22\frac{1}{2}$  acres. Lodgings are provided for pupils from abroad in a house of residence, one wing of which contains bedrooms for 40 persons besides some simple accommodation in the attics. There are shower-baths in all the rooms, and the beds can be railed off with curtains, so that the room may also be used as a sitting-room and offer an opportunity for quiet study and meditation. Silence and rest being the chief conditions for concentrated work, the architect had penetrated himself with the spirit of the Institution, and expressed it in practical applications and symbolical lines. And two words above the front door signify most typically the meaning of the International School of Philosophy at Amersfoort, to wit:

*Wees Mensch (Be Human).*

## The Playway in America.

### TINY TOWN.

There is no more effective way of getting the people of a community interested in a subject than first to get all the young people and children, or as many of them as possible, interested in it. That fact is well illustrated by the "Build Now" campaign in progress at Springfield, Mo. The chief feature of the campaign is the building, by the students of the Manual Training departments in eighteen public schools, of a miniature city to which the name of "Tiny Town" has been given.

There were, all told, about 1,000 houses. As they were built by different students, the building contest carried the building propaganda right into the homes.

The houses are all different in design, and they closely follow in miniature correct

plan designs of ordinary frame house construction similar to the majority of the homes of average American people. The houses are built on the scale of one-half inch to the foot. The complete city is based upon 155 acres, reduced to the same scale. It has properly laid out streets, parks, &c., with real grass and flowers.

The house building contest being open only to the manual training students, practically all of whom are boys, there remained the problem of interesting and enlisting the several hundred high school girls, many of whom possessed artistic ability. Therefore, Miss Ford, head of the Art department of the schools, announced an interior home decoration prize contest. The girls made miniature rugs and other floor coverings, draperies, furniture, doing frescoing, design painting, and other forms of interior beautifying for the homes built by the boys.

It should be stated that all the work involved in the various contests, except the actual building of the houses, was done at the homes of the pupils, for two good reasons: First, to get the home folks interested, so they would talk about building and home decorating, and second, in order not to break into the regular studies.

For the purpose of giving the younger children the opportunity to do their bit, there were prepared 1,400 small blank books, having twelve pages each with printed captions at the top of each page representing the various rooms of a house in their regular order. In these books the children used cut-outs from magazines, and books, pictures and designs of interiors, furniture, &c., to express their ideas about how a home should be furnished.

The Tiny Town idea is to be carried out next year on a larger scale, this time in the open. A ten acre tract will likely be devoted to plotting and landscaping the Tiny Town on 1920.



# Casting Out Fear

## A Play in One Act

By A. S. NEILL

*Performed at King Alfred School on the School Birthday, June, 1919.*

*Nada* .. JOSCELYNE KELLER.  
*Malive* .. NORA GRÜNEBAUM.  
*Brinee* .. CECILY FITZHERBERT.  
*Fear* .. MABEL LANE.  
*Music* .. HILDA CHANDLER  
*Learning* .. CHRISTOPHER DRAPER  
*Soldier* .. DENIS ERRINGTON  
*Truth* .. LUCY SPILLER

*Stage Manager* ANDREW FUSSELL.

SCENE.—*A forest. Brinee, a goatherd, lies at the foot of a tree. He lies with his hands behind his head. Enter MALIVE and NADA, two girls.*

NADA. Oh, Malive, I am so tired; my limbs fail me.

MALIVE. Poor Nada.

NADA. But I can go on.

MALIVE. No, sister. You must rest now. (*the boy coughs*). Oh! A boy! We wish you good even, stranger boy (*they bow*).

BRINEE (*sitting up and staring at them in surprise*). Who are you, and what are you doing in the wood?

[*The girls sit down*].

MALIVE. We have come to the wood to find something or some one, but we are not quite sure. Perhaps you are he?

BRINEE. I am Brinee the goatherd. But whom do you seek? Have you come to find one of the spirits of the wood?

NADA. Yes, one of them.

BRINEE. Then I can help you, for I know them all. They are my friends. I can show you the Spirit of Music. We can follow on tiptoe, and see him gather the rustle of the leaves and the song of birds, and the silver tinkle of the waterfalls.

MALIVE (*clapping her hands*). How lovely!

BRINEE. And I can take you to the Spirit of Spring. If we hide behind the bushes we may see her opening the eyes of the baby buds; we may hear her croon the little new-born robins to sleep.

MALIVE. Oh! How beautiful! Lead us to them now, Brinee.

BRINEE (*rises*). Come! (*he points to the wood*).

NADA. But, Malive, are you forgetting why we came into the wood?

MALIVE. Oh! I forgot. Brinee, you have told us of the Spirit of Music and the Spirit of Spring. We have met them, at least in dreamland, but we came into the wood to search for a spirit we have often heard of, but have never seen even in dreamland.

BRINEE. Yes?

MALIVE. We came to find the Spirit of Fear.

[BRINEE starts back, then he looks round in terror].

BRINEE. Go back! Flee from these shadows, for Fear dwells therein. Go back before it is too late.

NADA. But why? Why do you look so?

BRINEE (*in a whisper*). Listen! Look! (*he points*). Do you see those dark shadows? Fear is among those shadows. He haunts the wood. The sun sinks fast. In a short time Fear will walk the wood. (*The roar of a wild beast is heard. Brinee shrinks and cries in terror*). He has already begun to walk. Flee the wood for mercy's sake.

MALIVE. But, Brinee, how strange you look. We have never known Fear, and we long to meet him. I am sure that he is not so bad as folks say he is.

BRINEE. What! You have never known Fear? I am filled with wonder. I



thought that every one knew Fear. I have known him all my life. He came to my cradle and I cried in terror. He has walked behind me all my life, and only in the daytime can I dare to look round. In the daytime I can forget him, but when the sun sinks down my heart beats loudly, and my breath comes fast. Sometimes Fear will wait for me beneath the dark tree shadows, and with a cry I flee from him.

NADA. But why does he hate you, Brinee?

BRINEE. He hates every one, aye, and every beast and every bird. Fear rules the forest, and his servants are cruel.

MALIVE. Who are his servants?

BRINEE. Pain and cruelty. Oh, little ones, flee the wood before Fear takes you captive.

NADA. Can no one cast Fear out of the wood?

BRINEE. No one can cast out Fear.

MALIVE (*sitting down*). I shall stay here till I meet Fear.

NADA. So shall I.

BRINEE. I beseech you to return.

MALIVE (*laughing*). You foolish boy! We came to the forest to find Fear. Do you think he will come to us if we call him?

BRINEE. No! No! Not that! For mercy's sake do not call him.

MALIVE (*laughing*). I shall. FEAR!

BRINEE.—Then we are lost!

MALIVE. FEAR! Come to us!

[*There is a noise of thunder. Fear enters slowly, a hideous foul thing in red and black. BRINEE shrinks and buries his head in his hands. The girls look at Fear without terror.*]

FEAR. Who called me?

MALIVE. We did. We have heard many things of you, and we have come to the wood to find you.

FEAR. Ha! Ha! Ha!

NADA. He seems quite a kind spirit, Malive. He is not beautiful, but surely he has a good heart.

MALIVE. I think so too, sister.

FEAR. Ha! Ha! Ha!

NADA.—A merry soul!

FEAR. Ah! You think me merry! Ha! Ha! Ha! (*he seizes BRINEE by the arm*). And do you think me merry, goatherd? (*BRINEE gives a shriek and*

*lies groaning on the ground.*) Ha! Ha! Ha! (*He advances on the girls, and they shrink back a little*). Ah! You begin to know me, my sweet ones. Let me summon my servant Pain. (*He seizes the girls and shakes them till they scream.*) Now you know me and my servant Pain. You fools! From henceforth you are my slaves. Never again will you know joy and freedom. Always I shall be at your side. I shall come to you in the thunder and the wind and the still hours of the night. I shall sit by your bedside; I shall haunt you in your dreams; I shall wake you in terror. I am Fear, and no one can cast me out. I shall never leave you. Bah! (*The girls cry and shrink; FEAR laughs and moves away*).

NADA (*shaking BRINEE*). Brinee! he has gone! Oh, Brinee, can you make him stay away from us?

BRINEE (*shaking his head*). Alas! I can do nothing.

NADA (*weeping*). Oh, sister, we are indeed lost. (*A pipe is heard in the distance*).

MALIVE; Music!

BRINEE. The Spirit of Music goes to his evening rest.

MALIVE. Will he come if I call him? MUSIC! Come to us! Come to us! (*MUSIC enters with pipe to lips, dancing merrily. FEAR enters behind him, and with a short laugh sits down to watch*).

MALIVE (*clutching MUSIC by the arm*). Oh, dear dear sweet sweet Music, save us! Fear haunts us. We pray you to use your melody and cast out Fear. [*MUSIC dances up and down playing. Slowly FEAR falls asleep.*]

NADA. Look! Fear is dying!

BRINEE. Fear is but sleeping.

[*MUSIC stops playing and FEAR wakes with a start*].

FEAR. Bah! (*All shrink*).

MUSIC. I am powerless. I cannot cast out Fear. By my art I can lull Fear to sleep, but when my song ends Fear awakes.

MALIVE. Then play again, sweet music!

[*MUSIC plays and FEAR sleeps. Slowly Music departs and his piping becomes distant*].

BRINEE (*whispering*). Fear still sleeps, but soon he will awake. Call Learning to us. I have heard it said that Learning can cast out Fear.



NADA. Then why have you never called Learning to your aid?

BRINEE. I have called, but he would not come to me, for I am an ignorant goatherd. Quick! Fear begins to awake.

MALIVE. LEARNING! Come to us!  
[LEARNING enters in cap and gown. He carries many books. FEAR laughs at him, pointing derisively].

LEARNING. Why do you call me?

MALIVE. Learning, save us! Fear has made us captive. We have heard that by your learning you can cast out Fear. We implore you to save us.

LEARNING. H'm! Yes! H'm Let me see! (he strokes his chin). Yes, I think we shall have to begin at the beginning. I have here the powers that can cast out Fear. These books will save you if you read them diligently. Can you read, boy?

BRINEE. A wise man taught me my letters.

LEARNING. H'm! Yes! Yes! Then read what is written in this book. (He hands him a book). And you, you must read this book (he gives one to MALIVE). H'm! Just so! And you take this one (he gives one to NADA). They all begin to read. LEARNING sits down to watch. FEAR looks on with a grim smile).

MALIVE (reading). The angles at the base of an is—iso—isodeals triangle—

LEARNING. Isosceles triangle

MALIVE. But what is the use of this? I cannot understand a word of it.

FEAR. Ha! Ha! Ha!

LEARNING. The use of it? In these pages you will find the truth.

FEAR. The Truth! Ha! Ha! Ha!

NADA (reading). The advent of spectrum analysis has completely changed the theory of the nebular hypothesis. (Looking up). What does that mean?

LEARNING. Er—perhaps I have given you a book that is too difficult for you. Let me give you this one in exchange.

FEAR. Stop! Take your trumpery books and depart. I am your master although, being blind, you will never acknowledge the fact. You are my servant; when I cause wars to arise I make you my willing servant. I call you in and set you to prepare the poisons and fires that bring agony to man. Begone, you vassal!

(LEARNING gathers up his books and slinks away).

NADA. We are indeed lost, dear sister.

MALIVE. Have hope, Nada; We may yet be saved. Hark! What is that! (In the distance some one sings "Take me back to dear old Blighty.")

BRINEE. The soldiers!

FEAR. A soldier! I shall retire to the background, for no soldier must meet Fear. Ha! Ha! Ha!

(Enter a soldier carrying a kit bag.)

SOLDIER. Why, blimme! Here's a beanfeast. Got a fag on you?

NADA. Oh, soldier, protect us!

SOLDIER (advancing on BRINEE). Here, young feller, whats yer doin' to them lydies? You oughter be in khaki you ought, you bloomin' conchie!

NADA. Brinee is our friend. We need you to protect us from an enemy in this wood.

SOLDIER. Ho! An 'Un! Trot him out! I ain't afraid o' any 'Un ever born.

MALIVE. Soldier, we do not understand what you say. The enemy is Fear, and he dwells in this wood.

SOLDIER. Fear! Blimme, never heard of the bloke. Wot's his number!

NADA. Fear makes you frightened.

SOLDIER (scratching his head). Now, lemme see, I got it! You mean old Wind Up? Lor lumme I knows him all right, I does. Met him at Wipers. Not arf I didn't.

NADA. Can you cast Fear out?

SOLDIER. Can I wot, Miss?

NADA. Can you drive Fear away?

SOLDIER. You see it's like this, missy. When I went over the top first time I had old Wind Up I had. Gosh, I had. Ashakin' like a haspen leaf I was.

MALIVE. But can you conquer Fear?

SOLDIER. As I was asayin' of when you interrupted me, miss, when I went over the top first time I had wind up. But when old Fritz had been ashellin' us for umpteen years I never got the breeze up. Wot you calls Fear. Never thought abaht it. Says I to myself, says I, if there's a bullet myde for you Bill Brown you goes West. Well, miss, there wasn't no bullet myde for Bill Brown.



MALIVE. And you have actually cast out Fear?

SOLDIER. I ain't got no fear. If ump-teen million 'Uns was to come as it might be out of that shadder there (*he points and FEAR approaches*). Jemima Jane! Oo's the funny looking chap? Minds me o' my old quarter bloke, he does. Say, chummy, got a fag on yer?

FEAR. Party....Shun!

SOLDIER (*springing to attention and saluting*), Beg yer pardon, sir, but I didn't know as how there was a hoffer on parade.

FEAR. Party....Stand at ease! Now listen to me, my man. I am your captain. Clean your buttons this morning?

SOLDIER (*springing to attention*) yessir.

FEAR. You didn't. Dirty on parade. I'll give you C.B. for this. I am your captain. Fear makes war; Fear rules all armies. Fear makes your discipline. (*He laughs*). And the funny thing is that you can cast me out on ONE occasion only.... when you face the enemy.

SOLDIER. Beg pardon, sir, but I ain't got a late pass, and if you would be so kind I want to get into barracks afore tattoo.

FEAR. Party....Shun! Bout turn! ....quick....march! Left, right, left, right, left....left....left....left!

MALIVE. Are you the master of the world?

FEAR. I am.

MALIVE. Then we are doomed.

FEAR. You are doomed. Humanity is doomed. I am all-powerful.

[*A faery figure trips on the stage. FEAR gives a startled cry and recoils*].

NADA. Who are you?

TRUTH. I am the naked truth. I dwell in the bottom of a deep well, and I seldom come up to the earth's surface.

MALIVE. Why have you come up now?

TRUTH. I have come up because I was needed. You need me. Tell me what I shall do.

MALIVE. Alas! You cannot help us. We have asked help from other spirits, but no help was to be given to us.

TRUTH. What do you wish?

MALIVE. We have found Fear, and we want some one to cast out Fear. Can you do it?

TRUTH (*shaking her head*). No. That I cannot do.

NADA. Oh, Malive, what shall we do? (*The girls hug each other and cry*).

BRINEE. I knew that no one could cast out Fear.

TRUTH (*gaily*). I cannot cast out Fear, but—Fear, come to me?

[*FEAR approaches timidly. TRUTH silently takes off FEAR's black covering, and mask, and a figure in radiant white is revealed. The three children gasp.*

TRUTH. Children, this is Love.

MALIVE. But. I do not understand!

TRUTH. Nor does the world understand. There is no Fear. There is only Love. But Love is repressed; it is driven down into the dark caverns of the soul, and when it again comes to the surface it is clad in the hideous disguise of Fear. I, naked Truth, alone know Love's secret. I alone can cast off the dark cloak of Fear.

NADA. Oh, I am so happy now!

BRINEE. And I! Never again shall I tremble when the leaves rustle in the dark woods. Never again shall the cry of the wild beasts strike terror into my soul.

MALIVE. Oh, how ecstatic I am! Nada, dear sister, we are indeed blessed of the Gods (*she holds out her arms*). Love, sweet beautiful Love, come to me!

LOVE. (*groping*). Where are you?

MALIVE. Oh! Love is blind! (*she goes to him and puts her arm round his neck*). My poor dear sweet Love! Why, oh why are you blind?

LOVE. I am blind, Malive, because humanity has driven me down into the dark caves. Once, long ago, in the beginning of the world, I could see, but I have been so long in the black depths of the soul that my eyes have dimmed.

MALIVE. Oh, you poor poor Love!

NADA (*clutching TRUTH*). Oh, Truth, cannot you make Love to see?

TRUTH. I cannot, but the loveliness of the world shall make Love see. Brinee, there is a bank of primrose in yonder glade. Bring me a flower. (*BRINEE goes out and returns with a primrose*). Love, I bring to your eyes the beauty of the world (*he touches LOVE's eyes with the flower*).

LOVE (*looking round dazed*). Oh! Oh! Oh!

[*MUSIC comes piping in, followed by LEARNING reading a book, and the soldier. Music pipes a tune, and the others form a ring and dance round LOVE.*

CURTAIN.



# The Outlook Tower

## End, Mend or Conserve ?

My co-editor, Mr. A. S. Neill, wrote the Outlook Tower in the July issue, and it is interesting to notice how he has stirred folk to bless or curse according to their own particular complexes.

Educational reformers may be divided into three groups: (1) the Iconoclasts who believe that only by the swift and complete destruction of our present methods can real progress be made; they maintain that it is easier and more satisfactory to build anew on fresh foundations than to patch up the old system. (2) Those who would compromise; whilst agreeing in principle with the Iconoclasts they believe a middle way may be found. They think the process of change must be a slow one, and that our method should be one of peaceful penetration. (3) Then we have the Re-actionaries or Conservative type, who dread the idea of change and who wish to perfect and expand the present system.

Our magazine exists to help forward the movement as a whole and to call to our banner all shades of opinion. The only thing we ask is tolerance for the opinions of others, therefore every shade of thought will find expression in these pages, but will not necessarily represent a policy.

Most of us are agreed on the principles of the New Education; it is in its application that disagreement occurs, and we can best help each other by frankly expressing our views, and above all by experimenting and reporting the results of our experiments.

\* \* \*

## Fit the School to the Child.

Frequently disagreement is found to be only a matter of terminology. Mr. Neill does us great service in stressing the danger which may entrap the new idealists in trying to impose their views of life on children who are not ready for them, or are not along that particular line of development. It would

seem that the whole solution of the difficulty lies in our having different types of schools, and in giving the child greater freedom in the choice of school. For instance the majority of us believe that corporal punishment is not only harmful but distinctly wrong, and we have banished it entirely from the schools we control, but I have heard a child say he would rather be thrashed than accept the responsibility of self-government and being put on his honour.

\* \* \*

## Idiosyncracies.

A child who pines for Charlie Chaplin or Comic Cuts should undoubtedly have the opportunity to satisfy his craving, but—and this is important—my experience has shown that if the child is supplied with good music, good literature, good drama, good art, and taught to appreciate these, he does not want the bad. I have great faith in a child's inherent good taste too often spoilt by education. Every parent and every teacher must quietly study the character of the child in their charge. The new psychology of the future will be concerned more and more with types. Jung deals largely with this aspect of the subject in his recent book.

Psycho-Analysis as a science is in its infancy, and Jung and Montessori are the prophets of the New Education. Jung supplies the theory, Montessori applies it. but both are evolving their science step by step, consequently we may expect many changes and developments. In the meantime they suffer more at the hand of their own enthusiastic disciples than from their enemies.

\* \* \*

## Liberty not Licence.

Another battle has raged round Mr. Neill's use of the word respect; here again it is a question of terminology.



Undoubtedly any respect that comes from fear is bad and harmful, but this does not imply that the real teacher allows his children to take liberties; they do not desire to take them because he has an innate dignity which inspires respect.

The true teacher belongs to the extrovert type, and is a child at heart, consequently "one of the gang." The introvert is not the right type to be a teacher of children, he is as a rule on his dignity and enjoys being placed on a pedestal.

\* \* \*

### Changes in our Magazine.

All this and more, shows that *Education for the New Era* has a role to play; it has come to stay, though it may have a few changes in the near future. Publishers with one accord have told us the title is too long, that in these busy days of stress, when perhaps rushing for a train, no one has time to ask for a magazine with a long title. So we shall shorten it to *The New Era*.... an international quarterly magazine for the promotion of reconstruction in Education.

Again our continental friends in the Latin speaking countries want a French edition. Owing to our greater freedom to experiment along educational lines we have gathered information that may be of use to those in countries where education has overmuch strict State Control and where experiments have not been possible. If the expense of a French edition proves too costly we may print one article in French in each issue.

The change of title signifies much to those of us who believe that the dawn of the New Era depends on education, more particularly on the acceptance by all nations of the principles underlying the new ideals in education. These basic principles are such as may be accepted although the application will depend on national characteristics, for what is needed is freedom. Freedom for each child to work out his own individuality in his own way, freedom for every nation to work out its own individuality, free from any moulding outside influences. Let us all beware lest we try to impose our views, our new ideals, on others.

Argument, controversy, difference of opinions we value, providing there is

tolerance springing from the recognition that we are all trying to discover the right way—only to find at last that all roads lead to the find of the "self"—the great search of every human soul. B. E.

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### Charlie Chaplin

A lady writes me asking if I think Charlie of more educational value than Shelley. If my remarks in July's Outlook Tower gave that impression, I hasten to explain. Life is so difficult to understand that I personally cannot claim to settle the relative educational value of anyone. I know a market-gardener who never read Shakespeare, yet I have heard more wisdom from him than from any Professor of English Literature I have ever known. And it is because I am so ignorant about values that I dislike the "cranks" who rule out Charlie. They decide with assurance that Charlie is not an educational factor, and they are quite entitled to do so in their personal schemes of education. My point is that they have no right to rule out Charlie from their schemes for children. Frankly I think that reading Shelley is an infinitely higher pleasure than seeing 'Shoulder Arms,' but for my part I need both. And the man who, loving Shelley, is ignorant of Charlie, is just as badly educated as the man who loves Charlie but thinks that Shelley is the name of a liqueur.

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### Respect Again

Another lady (it is always a lady: men appear to be less interested in education) writes angrily of my advocating the abolition of respect and dignity. I shall therefore try to elaborate my previous remarks on being "one of the gang."

I am inclined to think that no one can become one of the gang by taking thought, and the teacher who stands on a pedestal and (to drop the metaphor) hastily hides his pipe if a scholar approaches, will have to cling to his dignity and respect. But after all I do not ask too much of teachers: all I ask is that they should be natural and not try to be models and saints. At the same time I realise that being natural is a vague phrase. It is natural for me to romp with children, to have them call me a



silly ass when necessary, but I should think that it would not be natural for—say—the Archbishop of Canterbury to accept with indifference a child's calling him a silly ass. And there are scores of teachers who have more dignity than all the bishops of the Anglican Church put together.

While admitting that the dignified teacher cannot by taking thought renounce his claim to respect, I hold that he is a danger to children. For the child in the presence of dignity represses much of his nature: he acts as he thinks the authority expects him to act. With a teacher who is one of the gang a child acts naturally: he expresses himself in his own way, and even the upholders of dignity agree that self-expression is the greatest aim in education. How can we expect a child to express himself freely if we stand by as censors of his style?

Several teachers have told me that, while they want to renounce their dignity, they fear that the children would despise them. Why should children despise an honest (*i.e.* a natural) person? I do know that they often despise the dishonest teacher who hides his pipe or avers that when he was a boy *he* never told lies.... and so on. Children often despise what inspectors would call a "weak" teacher, a teacher whose discipline is bad. Children know that a "weak" teacher wants to have order and cannot insist on order, and they despise him for his pusillanimity. But they never despise one of the gang, because the free teacher never tries to insist on discipline and, never trying, cannot fail.

When I come to think of it I feel like saying to a teacher: Don't try to be one of the gang unless you've got a sense of humour. But then if a teacher has a sense of humour he will refuse to sit on a pedestal.

The other day the little daughter of a dignified middle-class gentleman remarked: "I wish I had Charlie Chaplin for a father!" Her remark makes me a more enthusiastic champion of Charlie than ever. Charlie is the antidote to pedestalled parents (and teachers).

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## Germany and the Cane

We have received a copy of a circular issued by the Minister for Art, Science, and Public Instruction, Berlin. Here are a few extracts:—

"I lay weight on the winning over of the entire body of teachers to the idea that Corporal Punishment represents a system that is no longer in accordance with the spirit of the time and must be entirely banished from our schools.

"It is specially to be emphasised that a sympathetic study of the nature of the child, and a method of teaching inspired with life and spirit, which knows how to captivate permanently the sympathy of children, make corporal punishment superfluous."

This is great news. It makes us begin to suspect that Germany won the war. Perhaps Shaw was right when he said: "The war has made the world safe for democracy....in Germany."

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## O'Neill

In our next issue we shall publish a rousing article by E. F. O'Neill, the Lancashire Village Teacher, perhaps *the* most original village schoolmaster in the world. I have seen his school and it is a pure delight. He is a great man.

A. S. N.



# The Multiple Personality of the Child

BY C. JINARAJADASA, M.A.

(*A Lecture given to the Theosophical Fraternity of Education Conference, Letchworth, August, 1920.*)

A WITTY Frenchman has summed up modern education in a phrase which, though it may seem at first an exaggeration, will, I think, be found to have a certain basis of truth. He said that in education to-day "a fragment of education presents itself to a fragment of a child." The problem which is before us is there put in a nutshell. For many of us, education is a very comprehensive thing, and that is why we are beginning to realise that the child is far more complex and subtle than old ideas about him made him out to be. Now, I want to lead your thoughts along a certain direction, one probably for some of you not especially new, yet a direction into which, I think, the general problem of education will soon be forced by the stress of circumstances. I have therefore taken the title, "The Multiple Personality of the Child"; because if you are at all familiar with the general philosophical enquiries to-day concerning the nature of the individual, you will find that there is a great deal being discovered about man's complex nature which can be briefly summed up in the phrase "multiple personality."

Educational science is not separable from general science at large. I mean by this, that if what we recognise as science is a summary of knowledge deducible from all facts, educational science must be thoroughly *en rapport* with that vast mass of knowledge. Something of that has already taken place, because we realise that it is no longer possible to do the work of teaching, unless one has a general knowledge of psychology. Now, psychology is, after all, only one branch of the great body of knowledge which is being added to year by year. In the branch of psychology itself there are taking place very rapid advances. These advances are made, many of them, in what may be called unorthodox directions

of science. Science has always a body of scouts in advance of the orthodox and recognised teachers whose doctrines are put into text books. These skirmishers are always interesting, because they uncover new phases of knowledge.

You are aware how one of the most important facts discovered is in psychology. There was a time when one heard practically nothing about psychoanalysis. Freud and Jung were writing on the Continent, but I suppose that it is not more than five or six years since any attention was paid in England to psychoanalysis. New branches of discovery are always being opened up; but in the beginning, when they start, they are often under the ban of orthodox science, though slowly they gain recognition, and finally the stamp of orthodoxy.

Now, one big department of discovery concerning the individual is all that which deals with his subconscious nature. This department dealing with what is called "multiple personality" is still at the stage of the scouts and skirmishers. You will find that the orthodox psychologists are still suspicious of it. Psychology is still trying to grapple with the physiological conception of the individual. So when we deal with the inner nature of the individual, that hidden side which is not ordinarily manifest, all our knowledge about it is still, shall I say, unquotable in ordinary scientific congresses. We are still under the great domination of materialism. But, nevertheless, new knowledge has been gathered, which runs counter to the old materialistic doctrines. Now, what does this knowledge amount to? It amounts to the statement that, when you take an individual, he is not only the individual whom you see or observe; there is a hidden side to him. That hidden side is not especially what is being discovered by psychoanalysis; that is only one part of it. There is in man



something more complex still, something which, under certain abnormal conditions, is found actually to make what may be called a new personality, showing the individual to be a double personality, or even a triple personality.

Among the manifestations of this hidden side of the individual, psychoanalysis has taught us to look for the "psyche," which means that there is, in each individual, an under-ground growth of various levels of desires and longings. We are beginning to understand something of the ways that this psyche manifests. But in reality, including the psyche, and in some ways having a larger content of consciousness than the psyche, there exists what may be called multiple personality. William James has given us in a most striking fashion a very fair statement of this multiple nature of the individual. I quote from his book "The Varieties of Religious Experience," and this is the way he sums up his own observations of all that he has noted as to a hidden nature of the individual:—

"One conclusion was forced upon my mind at that time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. How to regard them is the question—for they are so discontinuous with ordinary consciousness."

In other words, we are now fairly sure, though it is still in the unorthodox branch of psychology, that behind each individual there is a region of consciousness which, under abnormal stimuli, can manifest unusual capacities—capacities of judgment, intuition and artistic creation, which cannot be found to have their origin in the experiences of the ordinary normal consciousness. You will find, if you read such a book as Myers' "Human Personality," case after case which shows that this hidden consciousness has some of the attributes of

genius; that in each one of us somewhere there is latent some capacity of genius; that, side by side with the development of our normal capacities gained through such experiences as this visible life gives us, there is a part of ourselves gaining experiences in some *other* region of the universe, and there growing; and that, under certain conditions, the wisdom so gained in that invisible world may be sent through into the normal waking consciousness.

What of this larger consciousness? I have little doubt that, in the course of another quarter of a century, in every educational institution it will be recognised that each individual has behind him this larger consciousness. How are we to think of this larger consciousness? We are shown that it exists behind each one of us who is grown up. Are we to think of this larger, hidden, consciousness as *slowly* developed, in the course of years, from childhood? If so, if the larger consciousness behind me began slowly, then at the present moment the capacity of my ordinary consciousness has come by very slow growth, beginning with nothing. If that is the case, then, when we look at a child, while we may say that the larger consciousness will later be there, it is now only just beginning, and therefore, as we have him in school, there is very little of the larger consciousness for us to work with. Practically, then, if we say that this hidden consciousness is *slowly* developed, parallel with the ordinary consciousness, we may then put aside the whole consideration of the larger consciousness as outside the range of the educationist, especially of the school teacher.

One thing, however, has been fairly well established as to this larger consciousness in this unorthodox branch of science, and that is, that it persists after death. You must be aware of the extraordinary tendency of many thousands of people in England to-day to accept the fact that death is not the ending of the personality. I do not refer to religious-minded people, but to people to whom the ordinary churches have not brought any special message of immortality. When we look at the work done by all those scientific spiritists represented by Lodge, Barrett, and others, we may say



without exaggeration that it requires a very bold sceptic indeed to uphold the standpoint that no part of the individual persists after death. Now, *if it persists*, is our work as school teachers to be limited to considering the individual as only continuing to the point of death? In our schemes of education, we postulate as the aim of our work the ideal citizen of this world. But if the individual, this larger consciousness, persists after death, is it not possibly also our duty as teachers to think of making, not only the worldly citizen, but also the heavenly citizen? Indeed, I think it is not unlikely, in the course of another few decades, that in our educational system we shall definitely visualise the individual as living beyond the grave, and that in our curriculum we shall arrange our studies and our teaching with reference to that immortal life also. But sufficient unto the day is the work thereof. We have enough to do to make the ordinary successful and satisfactory citizen of this world. But I propound this because, if this larger consciousness exists after death, we in our educational science must not put its study as a thing outside the pale of our interests. We must be in touch with all the big facts which have been discovered in life; and surely there could not be any fact of greater consequence to the individual or to humanity than that this larger consciousness persists. But I come to the more important question just now for us as to this larger consciousness.

Did it exist *before birth*? We are shown by all the facts which have been gathered about the subconscious that there is a larger consciousness. Now, if we are *not* to imagine that it has slowly grown, if we are to look for any other kind of solution, then there comes the question, Did the larger consciousness exist before birth? In other words, was there some kind of pre-existence of the consciousness of the child? If there was, then we must surely ask, What kind of a pre-existence?

A belief in the pre-existence of the consciousness of the child will become inevitable, I think, fairly soon in our scientific thinking. Already from the outer edge of things there are statements being made with regard to consciousness which, if followed, will land

us in the conclusion that, in the child, we do find a pre-existence of consciousness. When, for instance, it is postulated in the Montessori method, that the child has some kind of "originality"; and when, along another department of knowledge, we find that that originality cannot be accounted for along any theory of heredity involving the transmission of acquired characteristics; then we come to the question, Where did that originality in the child come from? There is, for instance, one almost divine gift which some children have; it is the gift of leadership, that curious magnetic quality which makes a boy or girl be looked up to as a leader, which makes him or her indispensable to all others, and which is proved by the statesmanship or captaincy of the child so looked up to as leader. There could scarcely be a greater or more priceless quality than that, and yet we have some children born with it. It is a difficult thing to explain; to say that it is the child's "originality" is no explanation, it is only a label. The question is, Whence does originality arise? I will not go on to suggest an answer, but presently everyone will be forced to ask the question, When did consciousness begin in the child?

If in the child we are dealing with a pre-existent consciousness, how shall we consider it? Shall we think of it as some vague nebulous form of consciousness, which is in some way in touch with the child's brain, and so flows through it as we awaken the faculty of the child? Or, are we to think of it as something precise and definite, as having ideas of its own, with a temperament and a character? Let me give you a simile, to put in contrast the two possible conceptions of this pre-existing consciousness of the child.

When we look at a lake in a plain we know that water comes to it from the hills. From some hilly region, the water, slowly trickling, was gathered into the lake; and we know that the water on the hill tops came from the clouds. The connection, then, between the original source of the water—the clouds—and the lake is just these trickling streams, which are not necessarily contiguous. Now, if we think of the child as the lake and the pre-existing



consciousness as the nebulous cloud, then the transmission of the pre-existing faculty to the child's brain has been a slow matter of building up of consciousness and faculty from babyhood to maturity. But, if we think of the lake in the plain as being fed from *another lake* which is on the hill tops, and that there is a continuous stream flowing from one to the other, then new possibilities arise with regard to the potentiality of the lake in the plain. For instance, we know that whatever is the pressure of the lake on the hill top it can be communicated to the lake below; if we connect the two lakes by a pipe then we know that the exact pressure of the lake up above will be communicated to the one below. We know, because there is this pipe, that according to our need we can raise the level of the water in the lake in the plain, for there is the reservoir of the higher lake to draw upon. We also know that if we put colouring matter into the lake on the hill top, then slowly the colouring matter will be transmitted to the lake in the plain.

If we think of the child as a nebulous kind of pre-existing consciousness, then in school life our aim is to see how this nebulosity of consciousness trickles through to the self of the child. But suppose, on the other hand, that the pre-existing consciousness of the child is something perfectly precise, like the lake on the hill top which has a definite quantity of water, and because of its height can give a certain pressure; then, at once laws will come into operation as between the self of the child and the larger consciousness behind him.

All these speculations become absolutely necessary with regard to the child, if along various lines of thinking, anyone of us postulates that man has indeed a larger consciousness. From that follows the question of how we shall proceed to work with the child. From the moment we see this, that the child is a multiple personality, then the problem of education is a matter of understanding the nature of this larger consciousness, and in what way we can draw upon it for the child's sake, for the work which he has to do.

To put it briefly, Is the child a Soul, or is he not a Soul? If he is a soul, if he is

an immortal entity, if that thing that you have before you in the kindergarten is really a soul, then you have to treat him in quite a different way, you have to treat the problem of education absolutely *de novo*. Hitherto we have not thought of the child as a soul; we have thought of him either as a certain amount of mental and emotional stuff, which had to be "licked into shape" by education, or as a blank sheet of paper on which the educationist could write a character. But suppose you are wholeheartedly convinced that you are dealing with a soul, then at once you have to review the whole question of what you are going to do with him. Now I grant you it is not taken as a fact that the child is a soul. Our whole educational conception to-day is based upon the old idea that in the child we are dealing with certain mental and emotional material which is going to be shaped into character. Because of that practical denial of the soul behind the child—I do not mean by soul a mere vague germ of immortality, but a definite entity behind the child—we have as a consequence the usual idea that there is nothing else to be done for a child except to *force* him to accept our code of conduct. We have an example of this, of the average attitude to the child, in what happened less than a week ago in one of the London Police Courts. A boy was charged with travelling on the railway without paying his fare; he admitted that this was the third time he had done it. In answer to the magistrate, he said he had not had a thrashing by his father for it. The magistrate then said: "That is just the mistake to-day. When I was a boy and I did what was wrong, I had a good hiding and that made me think as nothing else would."

If we admit that, in the child to begin with, we have nothing more than a mere chaotic mass of thought, the logical consequence is to hold that, to make that mass think, the most successful British method is a "good hiding." If we are dealing with a mere brute, a mere clod, we have to train it as we train a dog; if we want a dog to train to "come to heel," we use the whip. If a child is mere mental stuff, naturally we conclude that only force from outside moves its intelligence and



makes the social qualities in its character. Now, as you are aware, there are many millions of people in England who believe in that way of making social behaviour; but I think we may say that in these days it is practically accepted by the really intelligent as a superstition. I hope it is in *this* audience. I mention this matter, because, if you postulate that the child is a soul, then at once you have to bring out his social nature, you have to make him co-operate, not by a "good hiding," but in some other way. What shall this other way be?

I think if we look at this problem of the child as a soul, and also if we do not shut our eyes to the fact that many children are, to put it mildly, very "difficult," we have to make a division with regard to the individual who is before us in the school, into a Spirit-half and a Matter-half. With regard to the spirit-half, let us for the moment call it the soul. In that soul we surely must postulate mental qualities, emotional abilities, intuitions and executive capacities. But these qualities, which we postulate for the soul, are little revealed when we have the child in the kindergarten; all we imagine as the higher soul attributes have scarcely begun to reveal themselves through the child brain. But, by our postulate that the child has a spirit-half of his nature, we must keep in mind that there is always, behind the child brain, a content of consciousness which is not vague, which is not like a nebulous cloud, but which is precise like the lake on the hill top, with its definite pressure, definite colouring matter, and so on.

Then we have the matter-half of the child, which is what is largely presented to us in school at the beginning. We know, with regard to this matter-half of the child, that it has mind and emotions. But that mind and those emotions are rudimentary, when the child is presented to us; they are to be fostered and made to grow by our educational methods. We also know that the child has its body\*, and that that body too is growing, side by side with his

mind and emotions. When from the beginning we postulate the idea that the child is dual, a spirit-half and a matter-half, our educational science becomes that of training the lower half, the matter-half, to reflect the spirit-half of the child. At once then we no longer, as along the old lines, try merely to work from the *outside* to mould the mentality and emotions; we shall be trying to get *through* the mentality and emotions of the boy or girl to that which is *behind* as a soul.

We recognise of course to-day that, for the growth of the individual, there must be direction. We cannot any longer, in our educational system, accept what was once taken for granted as perfectly natural, that some old woman would do to teach children, as we find described in some of Dickens' works. We recognise that education is a matter of direction, and that for direction there is a science which the teacher must study. Similarly, after we recognise the dual nature of the child, we shall have to learn the special science of the direction of the matter-half, so that it may become more and more able to reflect the spirit-half of the individual.

With regard to the matter-half, the first thing is the direction of the body. Materialism has done us a good service in showing us how closely the organism is related to the play of consciousness. There is in education a department which is being slowly developed with regard to Child Welfare. We have recognised that there should be a thorough examination of the child's physical nature, eyes, ears, throat, nose, lungs, and so on, for we have realised that when the child is anywhere handicapped in his physical organism, it re-acts upon his consciousness. But I think there is one part of that physical examination which has not been sufficiently recognised as important, and that is the nutrition of the child. I ought perhaps to use a better phrase; I mean less the nutrition of the child, and more the type of sense stimulus to give to the child through his food.

The studies of Freud and his school have shewn us that, with regard to each individual, there is a mass of instincts and feelings which constitutes what can be vaguely defined as the "sex nature." This sex

\* I suppose that to say that the child "*has* its body," instead of the child *is* the body, sounds queer and Oriental. But this "queer" way of thinking will simplify many problems, both for parents and teachers.



nature is a very important half, perhaps more than half, of that hidden psyche of which I spoke; and we are beginning to realise that this sex nature—and I use the word “sex” not with a crude implication but more as the total “desire nature”<sup>\*</sup> of the child—is continually *seeking expression*, in perfectly legitimate and innocent ways. You will find, for instance, that if a baby sucks its thumb, that is a way he has of trying to gratify his “sex nature.”<sup>†</sup> When you see a baby rubbing his thighs together and crouching, that is a perfectly natural manifestation of his “unconscious.”

This psyche needs sense expression; it needs sense discovery, sense revelation. It is filled with a hidden force which wants outlets, and outlets are found in one way or another during life. If they are not found, there are repressions in the psyche which become almost like force ending in a *cul de sac*, becoming a maelstrom of force going round and round without finding its true goal. Wherever there is any kind of repression, it re-acts on the mental and emotional nature of the child, and thereupon on its bodily health.

When I refer to nutrition, what I want to come to is this. Through food, through the qualities of food, we can give many channels for perfectly harmless expressions of the sex nature. And once again let me remind you that I use the words “sex nature” just for want of something better to describe the facts; it is less mere sex and more the desire nature of the child which is coming out to gain sense expressions of pleasure.<sup>‡</sup> In our ordinary training of the child we see to it that he has *wholesome* food. And, so long as he will eat, we do not bother our heads whether it is specially appetising food or not. I think we must all presently realise that we must not only keep a child healthy, but that we must

train his faculty of taste and make that an avenue for perfectly natural sense discoveries.

I suppose the ordinary English boy is absorbed in his games, and filled with mental impressions, he goes through with his dinner, and if it is fairly palatable, he does not grumble. But is that sufficient? Have we done all that we can do for his symmetrical growth by seeing that he has sufficient nourishing food? I think not, because we find that wherever the food is arranged with science, wherever through food a certain appeal is made to the desire nature of a child, we slowly eliminate certain repressions. My whole point in mentioning this is that we can do a great deal to explode repressions in the child through his palate. Perhaps one reason why there is a good deal of “repression” in the English character is because English food is so very lacking in palatability! I really think that a great deal of the drunkenness in England is due to the unpalatability of the food. A French wit has said that England is a country of ninety-nine religions and one sauce. When things are changed here so that there are ninety-nine sauces and one religion, I feel sure you will be able to shut up all your public houses. This is not mere witticism; it follows perfectly logically from the discoveries of Freud and Jung.

We have to see that the children's food is such as brings out those delicate appeals to the desire nature, which go much towards its legitimate expression. We shall then find that many of the things which are now repressed will slowly come out and expend themselves. Have we not realised that we can help the child to get rid of his repressions by sounds? If we teach a child music, he can “express” himself; and we know that through games, and especially for a baby through his toys, a great deal is done. We make him “natural,” we say. What is the reverse? If a child is unnatural, non-natural, it is because he has all kinds of repressions. What is the effect of repressions? One effect, which is being clearly realised in sex psychology, is cruelty. Physical cruelty is one of the manifestations of repressed sex feeling.

\* “Desire nature” is a Theosophical phrase describing all those cravings which seek sense-impacts from the world without, in order to gain the sense of “reality.”

† This *libido*, as the psychoanalysts call it, is known in Buddhist philosophy as *Tanha*, the “thirst.”

‡ The Theosophical terminology is less offensive; the libido is there called the “elemental,” and is subdivided into three types, 1. The physical elemental. 2. The desire elemental and 3. the mental elemental.



If then we enable a child, through a tasty dietary, to get new channels, new openings for his psyche, we shall slowly find that there will be little cause for many a manifestation of cruelty now observable in the child. This principal of diet applies equally to those repressions in the child which bring about over-stimulus of what we may call sex feeling proper; that over-stimulus leads up to abnormality and sometimes to perversion. We have to grapple with these things and we scarce know now how to grapple with them. They can be dealt with in their beginnings, if we understand that the body of a child is a living organism full of all kinds of delicate streams of life, and that we can guide those streams of life into natural expressions, not only through games and dances and music but also through the palate.

I do not know if any educationist has dealt with the child and his food in this way, but I think it is really necessary that someone should "speak up" for the child. I do so not because I am a food crank nor fussy about my palate, but because I realise that the theories of the psychoanalysts are pushing us to discover means and ways of opening up channels for the expression of repressions.

I pass on from that to consider what we are to do with the child's mind and emotions. Here it is that the first question I have to put to myself, and to all of you and to education in general, is this. Why are we thinking of the child as going to be dealt with by our educational system *only from the kindergarten up*? What about the nursery? If we postulate that the child is a soul, why are we going to ignore him as a soul, until he comes to some institution? We realise that a nursery should be bright and light and airy, and so on. We understand that all kinds of influences, such as of light and shade and line, and music, have a strong mental and emotional effect upon a baby. But who is there in the nursery besides the baby? Next to the baby, the most important person in the nursery is the nurse. Now, we have taken for granted that, even in the matter of the kindergarten, we must have teachers who know something of psychology, who understand

something of the child's consciousness, who realise something of the general complex problem of the development of the child. But a mother will accept as nurse almost any country girl who comes along, so long as she is healthy, and so long as her mind is not hysterical. The parents do not think of the fineness of the mind of the nurse nor of the understanding she has of the problem of the child. We educationists ignore largely the nursery; what a big gap there is in our thought about education! I mention this especially because of one statement which Freud has made, and I suppose that when Freud makes a statement out of his long experience it is as well for us to listen. He has said that most of the nervous maladies which we suffer from in after years had their origin during the first five years of life. That is a very striking statement. It means that upon what happens to the child in the nursery, and before he usually comes to the kindergarten, depends so very much his mental and moral health. Obviously therefore, if we have any reliance on the discoveries of the psychoanalyst, we must in many ways change our system, and we shall have to consider a new branch of education, and that is the branch for the nursery.

During the last four years I have not had opportunities of keeping in touch with any books written on this subject, but I hope there is already the beginning of a science of the nursery. But this is the point on which I specially want to lay emphasis: it seems to me that more than the mere knowledge which is given to an individual through our educational systems, there are two things which are supremely valuable in life, two things which are moral and spiritual sublimations of material sense attributes; they are Taste and Tact. "A man of taste"—when you have said that about an individual you have given him one of the highest compliments you can give. "A man of tact"—and again, at once, you have ranked him as an unusual leader of his fellows. Now taste and tact are things which begin very early, and we must begin *in the nursery* to communicate something of those qualities of taste and tact. Now, most thinkers are agreed that, of the important things of life, action is



always the thing by which we have to judge. It is not a person's theories, or his mental and emotional nature, which weigh in the balance finally, but what is the kind of action that he does. Hence the supreme value of any education worth the name is to train the child to be full of taste and tact *as he acts*. When life presents its problems, we have no time to examine all the details of each problem; we have to act very swiftly. We ought to act according to the manner described by a French writer: "The reasons come to me afterwards, but at first the thing strikes me as good or bad without knowing the reason." That is what we want in life. We want that unerring instinct, intuition, call it what you will, which makes you go swift as an arrow to its target, which Minerva-like brings such an action to birth as, when you look back, shows you that you have come the right way. Any scheme of education which fails to give an individual that taste and tact, that "hitting the mark" quality, is unworthy of the name of education. It seems to me, therefore, we must begin to give this quality to the child, not only from the kindergarten, but earlier still. We must include the nursery as a part of our educational horizon.

Where, for instance, is the science of toys? Since the shapes and colours of things matter to the growing consciousness, then it is obvious that as is the child's toy so is the child's taste. If you give a baby an ugly toy, you are spoiling his taste, however much the child may "like" the toy. It is true that children like "gollywogs." But remember there is a matter-half of the child, and in it what we may call the racial complex; and this racial complex, this savage, primitive complex, may like an ugly toy. But also we have the spirit-half of the child. If you postulate that the purpose of education is to make the matter-half of the child a reflection of the spirit-half, then at once everything which comes near the child is of importance. So, then, we have to think of toys for the child not merely to amuse him, but also as distinctly related to his after life. In other words, we have to realise that the toy itself, while it may be full of use for the child for amusement, may be made itself a

symbol of life which he will read for himself in after years.

That exactly holds good for the little jingling rhymes which are given to children. Of course they must have a jingling quality, if the attention of the child is to be caught; but why cannot we have in them ideas also which, while they are simple, are yet symbolical of the later things in life? Take the ordinary nursery rhymes; repeat some of them in your own mind—"Pussycat, Pussycat," "Little Jack Horner," "Three Blind Mice," "What are Little Boys made of?" and so on. They pleased you as children; possibly they please you still; but what have they taught you of life? You have spent a great deal of mental energy repeating them; you can still amuse yourselves by remembering them; but what have they led up to? Of course, you may ask why should a nursery rhyme lead up to anything? All I reply is, why should you waste force, even a baby's? Why not make babies happy with nursery rhymes which, in after years also, will give them emotional and intellectual stimulus? I do not think our poetical ability is so bankrupt that we cannot write nursery rhymes suited to children, which have at the same time a precious quality for after life. Only, nobody has thought of nursery rhymes as intimately linked to education.

Some of you know how profoundly you have been affected in your taste in English by the Biblical phrases heard in church when you were children. The old rhythmical English of the Lessons and the Psalms has given you something which is precious in your appreciation of what is good English. In exactly the same way, by giving a child toys which are symbols, and rhymes which while pretty are true, you will be able to do a great deal for his taste in after life.

In our ordinary educational system we have tried to train the child's emotions and mind mostly through his studies. Of course, we have added music and dancing and acting; but what about religion? Perhaps, you ask, Why should we consider religion in this matter? Because Religion is the most powerful emotional discharge which humanity has yet found. That is why I bring religion here into consideration.



It is a way which humanity has found almost by instinct, one by which you can expend more repressions than by almost any other way. There is a curious fact about repressions; it looks as if a coalescence of them is going on in the unconscious, and as if by certain stimuli you can have as it were a whole "washout" of them. I do not think I am exaggerating when I say that religion is a powerful outflow of emotional life, and that along with it a great deal is cleared off in the subconscious mind. Take those extraordinary happenings in conversion; it is as if, after conversion, many repressions had flowed into one centre and had been shot out of the subconscious self. I think of religion, then, when considering the child, especially from this aspect. I do not think any mere "art" will ever be the equivalent of that emotional discharge which we get through religion. We may teach children rhythmic dances, and singing, and so on; but there will always be a certain number of repressions which will never quite be cleared away until there is their proper channel, which is religious emotion.

With regard to religious emotion, one could talk for hours about the best type of religious emotion for a child; but just now I merely propose to you the idea that we have to visualise education in the future as being in touch with the religious life of the individual also. And since the religious life gives opportunity for clearing away repressions, and is important in sublimating sex complexes, I think we should definitely try to think of some kind of religious life for children which, while not limited or narrow, yet has at the same time for them a beautiful and inspiring message.

Let me sum up all I have been saying. It amounts to this, that the aim of education should be to make the matter-half of the child reflect the spirit-half. It will not be our business to "teach" in the ordinary sense, nor to make character. Character is there, in the child, to start with. Only so much "teaching" is required as is useful to awaken remembrance in the spirit-half of the child. Our work then becomes that of *clearing the ground for the descent of the soul of the child*. That, of course, is quite an unorthodox aspect of

education. The very fact that you postulate the child as a soul almost takes you outside the pale of ordinary educationists' audiences. Yet it seems to me that, when you analyse all the facts which are being gathered as to the multiple personality of the grown-up individual, you cannot help applying them in the case of the child, and realising that he is both a matter-half and a spirit-half. We have been going hitherto upon the supposition that the child to start with is the clod and the brute, and out of them, by interplay of forces, we were going to bring out the man. But when we hold that the child has behind him a spirit-half, we postulate that in him there is not only the clod and the brute but also the God. The moment we see the child as having within him the Divine Nature, we say about him that he has within him a Synthesis. He is not an ignoramus who is experimenting with life through the five senses of a child's body; he is a soul consciousness who, in past existences, has found out something about life. If he has already discovered what life is, why is he here in life now? Then comes the next logical conclusion, that he is here in life to make an offering of himself to humanity. He appears as the child because he has a *work to do*.

In the education of the future, we shall visualise the child not only as a soul, but also as a soul who has planned for himself a particular contribution which he wants to give to the world. Every child, whether he is of the poorest or richest parents, whether from a savage tribe or from the most highly civilised nation, will be visualised by the educationist of the future as a soul with some kind of a message to give. Then the educationist will lay down as his duty that of co-operating with the soul.

In what way is he to co-operate? He will co-operate in bringing out in the child's consciousness an enthusiasm for his soul's work. The great thing upon which he will lay emphasis is this, the bringing out of the child something of what he has planned to do. The work of the future teachers will be to justify the enthusiasm which souls have for their work. We shall busy ourselves in school in teaching geography, history, and so on, but only so much shall we teach as will be sufficient to justify to



the soul the work which he wants to do. When the soul has found his work, he has had enough of our type of schooling. That teacher will be efficient who will arouse more and more enthusiasm in the child for the soul's work. In other words, to sum up again, in the day to come we shall give to the child, to the youth, to the maid, that sense of life which Handel had when he was writing the "Messiah": "I did think I did see all heaven before me and the great God Himself."

That vision is not only for Handel, nor even for him intermittently. It is for every soul, at every stage, and all the time. So long as a soul discovers that he has a gift to give to humanity; so long as he can feel the utmost enthusiasm for his work; then before his gaze there will be this

heavenly vision of things. And I consider that education has failed where a person, having finished his scholastic course, has not gained this heavenly vision for himself. I do believe it can be given to all, but the only way for us educationists to give it is by thinking of the child as a soul who has planned a great work to do, and of the teacher as one who has to give enthusiasm to that soul for the work which he has chosen. It is just because teachers can give this supreme aid to every citizen that they have ever been in essence and in fact statesmen and nation-builders. They may be poorly paid, they may have little honour in the communities of to-day; but it is their comfort and consolation to know that they have the living bread with which to feed the hungry.

## New Paths in Reformatory Education

BY DIREKTOR DR. KARL WILKER,

**P**ERHAPS it is hardly possible for English readers to realise what a spot of brightness Dr. Wilker's Educating Home in Berlin-Lichtenberg really is. Being English myself and particularly interested in constructive education, I feel I should like to preface some words of introduction to Dr. Wilker's sketch of his work, to mention certain facts that will make what Dr. Wilker says stand out in stronger relief.

Germany at present is a dreary place where few possess sufficient energy to carry out any plans of reform—and there are many of these plans—and the people are getting still fewer who trust that any future can be in store for the young, but one of disappointment, hardship and distress.

Teachers, all state appointed under the old regime, feel little inclined to break with tradition and accept the new spirit gladly. Visit a normal German school—as the doors open, the pupils will rise with military precision as a silent greeting to their director. Doubly pleasing it was then to go through the rooms at Lichtenberg, to

hear the bright "Good-morning, Herr Direktor," as the boys raised their heads from their work, not in military precision, but to greet their friend with a radiant smile of welcome.

I talked to several of the boys and was answered everywhere by young creatures who looked me straight in the eyes, who had an appearance of freedom and who had learnt to know the joy of living. You could go far to find that expression on the faces of boys who had never even seen the outside of a reformatory. I felt that it was almost a privilege to have been a misguided or neglected youngster, if it meant the scope for development of creative activity and healthy candour later in Dr. Wilker's school.

What does it matter to these boys if they have rags to sleep on and scanty food, for that is the case of Germany to-day, so long as they have enough to keep them going and the sunshine round them? Dr. Wilker carries on his work under municipal supervision which must often have caused him endless difficulty, especially under the



old regime. Dr. Wilker throws his own bright little library open to his boys, he has no private room to which they may not at any time go. All these "criminal" children are trusted absolutely, for no drawer or cupboard is ever locked.

The key of Dr. Wilker's success is not only his personality and his method, it is the one word: joy. He has the God-given capacity for making others realise the joy of life, and that joy is never perfect when it excludes others.

IDA KORITCHONER,  
June 23, 1920.

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The education of misdirected or neglected children is determined everywhere by special laws which, more or less, decree that these children shall be removed from their present surroundings and placed in entirely different ones. Either suitable foster parents are called upon to take charge of them or they are sent to special schools or reformatories. Only a small fraction can be placed under the care of families and usually those are thus disposed of who have merely been endangered by their surroundings. The finding of suitable families for this kind of work is of vital importance. Many voices have been raised among authorities on this subject protesting against the undue estimation of the benefit derived from this line of action, but they are not often heard and people will not open their eyes to the fact that nowadays there are very few cases in which ideal motives inspire people to take in a strange child. Living has become so expensive that children are more often considered a burden than a delight, so it is quite natural that those who take in a strange child seek some advantage from it for themselves. Either board money is the attraction, or, the work expected from the child. The many complaints the children so frequently make against being sweated are but too often entirely justified.

That is one reason for giving the preference to school education, and there are other plausible reasons. In big cities, families counting many heads have in many cases lost all sense of unity. The different members are forced to earn their living

away from home and the same hours for work cannot be arranged which causes much irregularity in the household. The children are left entirely to themselves or are sent to some home or other similar institution. The family no longer exists as a harmonious whole and all influence of a deeper kind is lacking. Add to this the fact that a great part of the younger generation feels itself misunderstood by the older, and in reality it often is. One example of this is the attitude of a section of our League of Youth who very decidedly stand for emancipation from the family.

After considering all this very carefully, we come to the conclusion that schools, or rather, suitable Educating Homes, are far better for children of larger cities. How much more must this hold good then for the misdirected and neglected children of these larger cities?

To meet this demand 'Erziehungsheime' (a certain kind of school best called Educating Homes) have been established. It is up to us to make these schools real homes filled with the new spirit.

For our public welfare children (*i.e.*, misguided and neglected children who are provided for by the parish) we have special homes similar to the Industrial Schools and Reformatory Schools. These Homes were, and in many cases still are, governed by the most rigid systems of coercion. No attention whatever is paid to the children's natural love of freedom. It is not surprising that nothing favourable is to be heard with regard to these institutions; lawsuits have given publicity to cases of most horrible cruelty in punishments employed there, comparable to mediæval torture. It is difficult to break with tradition in the matter of these schools. Rumours had reached us in Germany of Junior Republics in St. George in America, and of other attempts in England to substitute Self-Government for absolute authority of the masters. But they awakened little confidence. When, three and a half years ago, I was asked to take over the Berlin Reformatory, the opportunity offered itself for attempting to realise ideas that I had till then propagated only by writing and public speaking.



The Reformatory was not then by any means one of the worst of its kind, though it was unable to shake off the reputation it still had from eight or ten years before when it had indeed been notorious. Pioneer work had started there and the wish to substitute mirth for melancholy. Then quite, quite slowly we were able to let in the sun, till it shone through every cranny.

The Berlin boys were reserved and stubborn enough at first. They were used to discipline and observed certain militaristic customs, for their teachers had everywhere been their superiors, the authorities before whom they were expected to bow down. Rebellion to this was a daily occurrence not in open revolt as had been experienced now and again at other institutes, but most particularly, for instance, in the number of cases of truancy. During the first month of my work there (April 1917) 32 escaped, in spite of carefully barred windows, barbed wire and strictest supervision.

I was overwhelmed with anxiety. Should I be able to cope with things of this kind? Would there not always be an unbreachable gap between me and my boys? Often I said to myself: better give it up. The thought rose within me again and again: instead of enmity we must have friendship instead of coercion, freedom. That is the only possible basis for any kind of friendship. Sundays in our Home were duller than the dullest week-day. The teachers did not understand just how to tackle the boys and they, again, were void of all interest. We tried to plan out these Sundays; all to no avail.

Then, one day, I told my boys how in America there are real Republics of children, where young people do everything themselves but where they are responsible, too, for everything themselves. I told them how this might be developed and adapted for Germany—how we could learn from our “enemies” too. Unfortunate systems had driven us to wage war with one another and, unhappily, were still driving us. I went on to tell my boys how in Germany too, Homes existed that were real communities, each individual there working for the whole, each being responsible there for his brother or his sister. I told them too,

how in Germany, attempts had been made to let children appoint their own judges from among themselves, for instance in Berthold Otto's School in Berlin-Lichterfelde, where years ago I had attended the sittings of a court of justice of that kind. And what was the result of all this?

A couple of days later, the first boys came and asked if they might now be allowed to plan out happy Sundays by themselves by having entertainments and addresses? Might they not play games and go in for sport? Of course they might, they need only wish to. And they did wish to! They founded a community, the Boy's Realm, and set to work. Entertainment afternoons were organised to which, very soon, the parents were invited. The spell was broken! All saw we could be happy and we meant to be with a will. Yes—but—what about the iron bars on all the windows? How about having these removed? Our lock-smiths and carpenters were ordered to remove them with saw and files. The work took months, but then the joyous sigh of relief. We were free at last! The spell was broken. The feeling that we were prisoners disappeared with the iron bars. Miracle of miracles! No sooner had the iron bars vanished than no one dreamt of running away. What attraction could there be for a real boy to jump out of an open window? Why the sense of adventure would be gone!

We progressed, step by step—now altering this trifle, now doing away with something that embarrassed and hampered us. The name of our institute did not seem appropriate. Outsiders would get a wrong impression. We set about choosing a less striking one. Our garden was full of Linden trees (lime trees) in full bloom just then and one boy ventured to suggest that “Lindenhof” would be a pleasant name, and we called ourselves “Lindenhof.”

The boys wanted to be able to discuss things with their director. But how to manage that? All together? That would be too many. Should they choose spokesmen? And how? Every group of ten boys chose one spokesman and once a week these spokesmen and I had a meeting.

During the first years everlasting complaints were lodged about the quantity



and quality of the food. But other things were discussed too. And all of a sudden they remembered what had been said about judging their own culprits. Three judges were chosen from among the spokesmen to remain three months in office. For every sitting of the court each family of boys (a family consists of from 25-32 boys, in winter often more) voted for one representative on the jury. The grown-ups had no need to discuss ways and means of inflicting punishments any longer, the boys did it all themselves. I had at once abolished thrashing and solitary confinement. The boys made their own laws, smaller punishments, such as the cancelling of leave, exclusion from entertainments, being sent to bed and....cropping, were introduced. Almost the hardest punishment for a Berlin boy is not to be allowed to part his hair carefully, but to have it cropped.

A great many improvements were made. As a matter of course pictures and flowers were put profusely in all the rooms. The walls were distempered in bright colours, the doors painted. Coloured cloths were spread on the tables. Sunshine was everywhere.

School children came to the Home and formed a new family. They could not be rigidly separated from the bigger ones, but they educated the big ones to many things we should not have succeeded in doing. The big ones grew tactful and considerate, they learnt to help and serve. They dared not even grow envious when the little ones got some goodies that would not go round among the two or three hundred big boys!

The little ones are allowed to romp to their hearts content. They have school hours of course, but quite different from the town schools yonder. We have a fixed time-table, no rigid curriculum. We watch the Vogel Bülow fly through the lime trees in the early morning. Why not talk about that and discuss it and even write about it. Or we may feel like hearing a fairy-tale. And why not dramatise it? Was it absolutely necessary to have all the lessons in one particular room? Was it not much better to run out into the sunshine, out to the play-ground, or even out to see the

trains? There we could see and hear all that was going on around us. Then we have a printing press that prints our own magazine that we get on the first of every month, and that we may send home. We have to write essays for it and make wood-cut pictures. Everywhere we feel called to think, work and make things with the others. Even when it was dirty work we had to do. During my first year, if I wanted coal brought in after working hours, I had to offer some extra reward to get the work done. That is now no longer necessary. I need not even ask for it as a favour. Each can see for himself that before we can rest there is an extra job to be done and amidst mirth and laughter it is got out of the way.

The relationship of pupils ("Zöglinge"—a word they did not like, it sounded too much like olden times!) and teachers was entirely changed. There had to be confidence between the two. An educator that cannot gain the confidence of his pupils is impossible as an educator. The children themselves feel keenly and distinctly who is born for the teacher's profession and who not. For nowhere is it more necessary to have personal talent and love for the profession, rather than proof of a number of examinations successfully passed.

The present state of affairs at Lindenhof is such that I am no longer the superior, the director, nor am I the father to my boys (for the last, I am far too young!) I am their best friend and comrade. I live as they do. I dress as simply as they do. I help them wherever I can. They may come to me at any time. Not only in the mornings from 12-1, or in the afternoons at an appointed hour. No, they may come, whenever they feel the need. I have meals with them when they invite me to be their guest. I play games with them. I go about barefooted as they do. I share their joys and their sorrows. They assemble in my room in the evenings and I read to them whatever they wish to hear and get to know. We talk of art and of politics, of pacifism and Quakerism, of punishments and prisons—of everything that interests the young. They know we have no secrets from one another, we can tell each other everything.



They know too, it is true, that I have not studied the documents that sent them to the reformatory—that I do not learn the sins of each of them by heart. No, we have all sinned. Some of us have it recorded, others not. There is little significance to the young in these records—only one thing is significant: their young selves.

These young selves we can get to know by being with them continually, by trusting them absolutely, by devoting ourselves entirely to them. If only for moments I were to doubt that the nature of man is good, I could not go on with my work. I should then feel the necessity of coercion and punishment. But I believe that we are by nature, good. Only the world in which we live, the conditions therein for which we ourselves are to blame, alters us and leads us to deeds that we feel to be nefarious to mankind—to be, anti-social.

An educator must also understand social pathology. He must be a doctor too. He

cannot be one of these alone. And above all, he must be an artist and work as such.

When we started our work of transformation there was no lack of voices crying: You will ruin the whole establishment within a year. But after all, nothing has been ruined. Or has there, may be? Yes, surely, a number of prejudices of all kinds have been destroyed—sometimes they emerge anew—a number of false views, an amount of distrust, a quantity of disbelief, all this has been ruined, destroyed, and cast away—and much must yet be. Thus we continue working, convinced that in education too, the young generation will be victorious, will succeed in realising its ideal of fellowship, filled as it is with sunny consciousness of the brotherhood of man on earth.

Dr. KARL WILKER.

(Director of the Erziehungs-Leim "Lindenhof," at Lichtenberg, near Berlin.)

# School Without a Teacher

BY NORMAN MACMUNN, B.A.

**I** SUPPOSE that educationalists are of all "Ists," of all professors of things, the most cowardly and the least fundamentally progressive. They see a mass of complicated and mostly useless machinery—and do not dare to suggest anything more than a few little modifications of a mechanism that they know can never work. In some measure they are prejudiced by their own vanity, their own "superiority complex"—"My dear Sir" they would say if they dared, "I admit that there are defects—but after all the system did produce ME." To this there would be only one reply—that which I could not make to a rather unattractive old gentleman who once remarked to me "Well, I was well beaten at school, and I am all the better for it."

The supreme evils of present education would sum up as (1) hurry and over

pressure (2) subject worship and (3) constant interference with the natural growth of the mind. If the third evil were removed, the others would of course go with it—so that the one thing on which the reformer really has to concentrate is securing more freedom for the child's own development.

Now I am not going to waste the space I can allow myself here in seeking to show that bells ring too often, that children are not made better by having their minds cut up into little garden plots, and that they really can develop with infinitely less direction than teachers have hitherto accorded them. That bone has long ago been picked dry in a thousand snarling encounters—and there is not a single intelligent and unbiased man alive who does not accept (generally, alas! in two senses) the fact that these evils are innate in our schools.



Here I am going to write as if there were no schools to stand in the way of education; and I am going to consider as briefly as possible how I would want a son of my own to be provided for—and how, out of an experimental experience of eight years, I think the provision could be made.

In the first place he must be among other children—for children alone can *communicate*. We grown-ups can only formulate and summarise what the children have found out of themselves and from one another. Any other “knowledge” is so only in name.

I would not care a button whether the boy had heard of Queen Victoria, and if he thought that Niagara was an Indian Princess—so long as he had at least one wide and consuming intellectual interest involving analytic and synthetic process. In point of fact I never met a boy developing freely and naturally who had not two interests. Almost all children are interested in mathematics. At Tiptree Hall even those who have a clear “complex” involving a hatred of and seemingly profound incapacity in matters of number come to show love of, and some skill in mastering principles.

The “subject” most widely attractive to children is perhaps what might be described as “encyclopædism”—the arrangement and classification of universal knowledge. *All* our own children have so far pursued for months on end, and hour after hour, the forming of picture encyclopædias on the card-index plan. As this involves fundamental principles of classification and therefore of analysis of ideas, not to mention its associational value, it is difficult to see why we are doing wrong in allowing children to make it the centre of their intellectual life.

Our children are from poor surroundings, and they have no strong impulse to self-criticism in their handling of the mother tongue. Now there is a point at which children can only become conscious of their own language by learning another. So I tried to interest them in French. But the combined illogicalities of French and English were too much for their already muddled heads. Then suddenly I thought of the despised and not-to-be-mentioned-in-polite-society—Esperanto! As I write

they have been ten weeks on this language, and the progress has frankly astonished even optimistic me. Four say all the common things as readily as really good “third year” preparatory school boys talk French—and the rest are on the level of second year boys. They have learned scores of international roots which will be of priceless value in their use of the Mother Tongue; they have gained the language consciousness which they lacked, they have widened their outlook to an almost incredible extent. If they want to learn French in a year’s time, they will find it enormously easier, for they have now broken the ice and gained confidence.

I believe that if people understood the deep value of this despised language (which will be still more despised now that the Soviet Government has made it a compulsory subject in Russian schools) instead of aping the inane and ignorant contempt of the intellectual snob, it would be satisfactorily taught, as it alone of second languages could be, in every elementary school in Europe.

For the children’s learning of this language I use a profusion of pictures and toy scenery, with dialogues written round them. These conversations are arranged for partnerships of two. English stage directions, as we might call them, appear in the left hand column, Esperanto questions in the middle, and Esperanto answers in the right. I also have little boxes, containing objects to be handled on the same principle, such as candles, scent, &c. The questioning partner always has English instructions as to what to do with the objects, which illustrate fundamental principles of vocabulary, especially those touching the expression of the senses. Later on I hope to develop from this idea a method for children’s reciprocal teaching of the Mother Tongue.

In the mathematics our most successful piece of apparatus is absurdly simple—nothing more than blackboard pieces of proportionate lengths. The imaginative mathematician will guess the rest, and I think will see the advantage of blackboard pieces over the older pieces of stated value.

I have much more to deal with—our moral evolution alone could well take a volume



to describe it—but this must suffice now. All I can say in conclusion is that my experience at Tiptree Hall has, if possible, deepened and expanded my faith in the possibilities of auto-education, and made me still further doubt the need for all the elaborate provisions for the teaching of children which obtain in our schools. I can't afford

a mathematical assistant and our eldest boy, having long ago taken me out of my rather shallow depths in Algebra, does not even waste his time in condescending to me. As for his Natural History—well I feel like a London newspaper boy talking to Sir Richard Owen. And there symbolically you have the whole thing.

## International Notes

### Education in France Old and New

#### France.

**R**ECONSTRUCTION in Education is active in all countries and an invitation from France gives some of us an opportunity to found L'Union d'Education Nouvelle, which has for its object the propagation of the new ideals in education.

Believing as we do in the immense importance of the International side of our work we welcome this association.

It is essential that the principles of the new education should be accepted in all countries in order that the work of the League of Nations may find fruitful soil in which to develop, and thus bring about permanent peace.

For those of our readers who are not familiar with the French Educational system, it may be interesting to review some of its salient features.

The education of France has been profoundly affected by the political and social struggles of the last century. The result has been that the State has had full control of all the schools and therefore they have lacked the elasticity and variety that is to be found in English education.

French Secondary Schools are divided into two groups, the Ecoles D'Etat and Ecoles Libres. Les Ecoles Libres are largely the residue of the many religious establishments which existed formerly, but even in these the State controls the building and

equipment, and insists upon the Principal being a fully qualified teacher. Consequently the French parent knows that any school to which he may send his child is sanitary, hygienic, well-equipped, and has a qualified Head. These features are the good side of State control, but on the other hand this control has led to too much standardisation and has not allowed of the introduction of any experimental work.

The religious struggle has resulted in a spirit of positivism which has excluded the religious element of education and has tried to replace this by moral instruction. The extent to which this has been done has defeated its own ends, for in every human soul lie latent elemental needs for religious expression.

The war has awakened an almost universal desire for a more spiritual aspect of life; this therefore is the psychological moment for the introduction of the new ideals in education which are based on a spiritual conception of life.

Added to this, the present Minister of Education is a tolerant progressive man who would welcome experiments.

It should however be remembered that national idiosyncrasies must be taken into account. Just as it is possible to divide individuals into three marked types, namely those whose special characteristic is intellect: those who work chiefly through the emotions: and those along the line of



action: so may races and nations be grouped under the same headings.

The Anglo-Saxon race expresses itself along the line of Action, therefore to that section the chief appeal may be made to the will, so that it may be translated later into action. This can be seen in the way the British people usually manage to "muddle through" their troubles.

In the Celtic Races the highest development lies through the channel of the emotions. Music (particularly vocal), painting, poetry, dancing, oratory, are the forms most suited to bring the Celts to flower.

The Latin races and the French people are evidently evolving along the line of intellect. Here we get marked clarity of thought with its natural sequence of lucidity of expression. The French are acknowledged masters of literary "style," especially noticeable in their perfection in the art of the short story.

The French child is brought up under the regime of reason and even in the nursery the admonition would be "Sois sage! sois raisonnable!" This appeal to reason has great advantages and develops a fine intellectual type, but necessarily it also has its drawbacks. In this case the drawback is that the whole of the French system has become over-intellectualised. Instruction has largely taken the place of education. The French child has to work long hours amassing facts: a child under thirteen years of age said, "We have to work as many as twelve hours a day in study."

In the French educational system day schools have played a much more prominent part, though there are several hostels or boarding houses attached to many of the lycées.

Several attempts have been made to introduce into France the best of our Public School systems and two pioneer schools were established several years ago—Les Roches and Le Collège de Normandie—on the principles of Bedales.

\* \* \*

During our visit to Paris we were able to see some of the work carried out by Miss Cromwell, an American, who has dedicated her life and her fortune to the introduction of the Montessori system into France.

In the early days of the war the arrival in Paris of little child refugees bearing only too plainly the marks of the horrible experiences through which they had passed, roused Miss Cromwell to a pity which soon crystallised into action.

The outcome was the founding of schools on the Montessori method to which these children suffering from physical and nervous exhaustion came for care and education.

Here in an atmosphere of physical and spiritual liberty the little ones gradually found healing and happiness.

Out of this work further activities have sprung: with the consent of Madame Montessori a workshop was opened at 28 rue Marbeuf, where nine mutilated and blinded soldiers are employed in making Montessori school material, which in its turn goes to the devastated villages now under reconstruction. A complete set of furniture and Montessori didactic material is offered to every village school as it is rebuilt.

The educational result with the children is truly astonishing, we were immensely impressed with the Fontenay-aux-Roses school where we saw children working with the elementary and advanced apparatus up to ten and eleven years of age.

\* \* \*

Another interesting experiment about to be tried is that of Madame Waddington, who has obtained permission to start a hut in a public park to organise games for children out of school hours and in holiday times.

Madame Waddington believes organised games have much educational value, and that through their medium a spirit of co-operation and friendly feeling can be inculcated, thus improving the morale while developing the physical element.

\* \* \*

Still another interesting experiment: that of the Boy Scout movement which in France is progressing along spiritual lines and not on a military basis, substituting for this the ideals of wood-craft which are used with such success in the United States of America. Indeed the introduction of this movement is due to Americans who have come over to help in the reconstruction of the devastated areas, and who



are using these methods to instil into the boys of France the principles of the New Age.

\* \* \*

Under the auspices of L'Union D' Education Nouvelle we hope next year to organise a Summer School of an international nature.

At our little Conference in Paris we had members from Spain, Belgium, and Scandinavian countries, and these representatives were very enthusiastic about a small International School where we might meet to investigate the best of the educational methods of all countries endeavouring to synthesise them into a whole.

The freedom under which English education is carried out has allowed of many experiments in this country and our continental brothers greatly value accounts of them that they may adapt those most suitable for their own purposes.

We also discussed the possibility of either printing *Education for the New Era* in French or of incorporating French articles so as to make the magazine of more interest

to those not sufficiently conversant with English.

We have much to learn from each other and something to give in order to realise our ideal of international education based on the principles of the New Age, and I think of the words of M. Jules Gautier :

“ Je crois, Mesdames et Messieurs, que deux pays comme la France et L'Angleterre peuvent singulièrement s'aider dans une œuvre de ce genre, si elles veulent unir leurs efforts, et si elles veulent prendre chacune chez l'autre ce qu'il y a de grand et de bon pour l'appliquer à l'éducation de la jeunesse et à l'amélioration de l'humanité. Nous vous avons déjà emprunté beaucoup de choses, notamment tout ce qui concerne le développement de l'éducation physique, car vous avez su avant nous accorder au corps l'attention qu'il mérite, parce que ce n'est que dans le corps solide qu'existe un esprit sain.

“ Dans le domaine de l'éducation intellectuelle et morale je suis venu ici vous exposer que nous avons fait, afin que, s'il y a quelque chose de bon vous puissiez en profiter, l'adapter à votre génie national.”

## Psychology of the Flogger

PUNISHMENT is popular with teachers because it is the easiest way out of a difficulty.

“ Three sums wrong out of four ! Hold up your hand, boy ! ”

Yes, it is so easy. To be a disciplinarian is the pleasant way for the teacher who dislikes thinking. I know teachers who have an elaborate unwritten code of punishments....whispering in class, one whack on the palm ; throwing paper, two whacks ; disobedience, four whacks ; insubordination (the crime of crimes), six whacks. Yet the code is not rigid ; so much depends on the teacher's liver.

In the olden days the teacher had a good reason for using the strap. Inspectors

demand a pass standard, and the poor dominie's money grant depended on the number of passes. The erring child was thus touching the poor man's pocket, and the distraught dominie considered that to touch the lazy boy's hide was a fair exchange.

To-day there is no valid reason for using punishment, and the teacher who uses it is badly in need of psychological treatment.

It is a well-known fact that cruelty is often a sexual perversion. The flagellating master is often a Sadist, *i.e.*, a person who receives sexual gratification by inflicting cruelty. In extreme pathological cases the gratification is conscious, but in most cases it is unconscious, and the user of the rod honestly believes that he is actuated



by the highest motives....duty, religion, love ("It hurts me more than it does you").

I suggest that if any flogging teacher reads these lines he may discover whether or not he is a Sadist. If my statement makes him angry or indignant, he is possibly a Sadist; for unless a statement touches an unconscious complex there is no reaction. If I say to Brown: "Excuse my mentioning it, old chap, but I don't think you love your wife," he will laugh heartily; he has been married for one month and is consciously and unconsciously very much in love; my rude remark does not affect him because it touches nothing in his unconscious. But if I make the same remark to Smith who has been very much married for ten years he may hit me in the eye. If he does, I at once conclude that my remark has touched what his unconscious knows to be true.

I conclude then that the flogging teacher who wants to hit me in the eye for talking of Sadism is in the same position as Smith: I have touched what his unconscious knows to be true.

And now let us suppose that the flogging teacher has met the Sadism charge with equanimity. Suppose he is no Sadist. Why, then, does he flog?

It may be that flogging to him means power. When I was a boy I used to delight in thumping cattle on the hips with a cudgel. That was my idea of power: there was I, a small boy, mastering an animal that could have kicked the life out of me. It is probable that if a stern authority had stepped in and thrashed me for my cruelty, using a cudgel would still mean power to me. Many people never get past the infantile stage, and many adults are psychically ten years old.

The most probable explanation of the psychology of the flogger is this: he is at war with himself, and he projects the hate he feels towards himself on to the poor long-suffering child. Projection is an interesting mind mechanism, and the Projection of a Reproach is familiar. Why is the severest critic of an illegitimate mother always an illegitimate mother? Mrs. Green who has had four illegitimate children

feels that she has sinned against the moral code of the crowd, but her self-regarding sentiment will not allow her to accuse herself. But Jemima Black, the servant girl at the Manse, has a child, and Mrs. Green projects all her repressed guilt on to poor Jemima. The village calls Mrs. Green a hypocrite, but the woman is no conscious hypocrite; she is honestly indignant that Jemima's morals should be so bad.

I recall a headmaster I once knew. When his wife rose in the morning with a bad headache the poor old man heard not only a full recital of his own shortcomings, but also a recital of the shortcomings of his family. Being too cowardly to reply he meekly crept up the road to his school, and the children shivered as they traced "the day's disasters in his morning face." And if a child moved in class the meek little man would leather him cruelly with his tawse.

It might be thought that the little man was projecting the hate he felt towards his wife on to the unoffending children. He was.... but he was doing more than that: he was projecting the hate of himself, the hate of his own cowardice.

"The fault, dear Brutus, lies not in our stars but in ourselves." It is a bitter thing to realise but it is true that we dislike in others what we hate in ourselves. Christ said: "Let him who is without sin among you cast the first stone." He knew that if a man has no sin in himself he cannot cast a stone at a sinner.

Why is a child's offence against sex morality punished so wrathfully by parent and teacher? Because the adult has so much sex repression that he is afraid of his own sex activities.

No man who knows himself can flog a child. Most flogging teachers and magistrates will rationalise their cruelty, that is, cover the unconscious motive with a reasonable explanation. They will argue that it is their duty to uphold morality or scholarship or what not. But the teacher should forget the child, and ask of his own soul: "What ails you?"

A. S. N.



# Montessori

## Has Dr. Montessori made a True Contribution to Science?

BY CLAUDE A. CLAREMONT, B.Sc.

### II.

The determination of the environment, therefore, is an absolute and inviolable scientific principle. It is the first essential of child-study. For without this, indeed, we have no laboratory. It is as though one were to observe a child in the kitchen put a lump of coal in his mouth, and affirm this as a valid observation of child-nature.

I need hardly point out the effects of such a contention upon contemporary child-psychology. If sound, it sweeps away almost the whole of it. Child-psychology, where it exists, and where it is based upon positive observation, is mainly the work of a few psychologists, who have observed one or two children—usually their own. But under what conditions did these children live? If lucky they had a nursery. Otherwise one imagines them seated on high chairs to dine with the grown-ups, or (if the family held advanced views) “completely free” to play bears under the table, or to explore the lower regions of the kitchen.

Records, again, have been kept of inmates of special schools, reformatories, sanatoria, and the like. But (apart from the fact that these refer to abnormal, or ailing children) under what varying conditions of coercion, tuition, and material well-being were such observations made? They are not therefore comparable. Indeed, any sufficient quantity of data relating to the growth and development of normal childhood is completely lacking. There is here a gap, a vast lacuna, in our scientific knowledge of man.

The ideas governing our present school practice fare little better when subjected to the same test. We say, “the child has an instinct to construct,” “the life-history repeats the history of the race,” and so on. But these statements are theories. They may be true or false (I am not disputing them); but on what observations are they founded? The children to whom we apply them are situated either at school or at home. Are the conditions of the school or the home such that our observations are reliable? The answer of science is? No.

And if our modern conceptions of childhood have grown up from the knowledge of the behaviour of children so circumstanced; what wonder is it that in the Montessori school we see apparent miracles? What wonder that children do different things and like different things? We see children working all the time, when we thought their sole wish was to play. Children who concentrate for long periods, when we thought their attention was fleeting and unstable. Children who bear themselves with a dignity and discipline in freedom which we had thought was only possible to grown-ups. Children who like concrete things, and take an interest in the real world about them, when we thought that a nightmare of vague and chaotic fantasy was the natural food for their minds. In truth there is no miracle here. We had not seen children before.

Let me turn now to the actual determination of this environment. The principle we have enunciated provides both an



aim and a simplification. Certain essentials there must be, but more than this, or a redundancy, can be dispensed with. Space, however, is essential, and a suite of rooms set in extensive grounds is all to the good, where wealth permits. An ideal of classical beauty should be aimed at in decoration. Furniture must be light and movable, of a size suited to the children. There is nothing here, however, that was not already becoming accepted in modern practice. As regards the physical life, hygiene has already shown us the way. Fresh-air, cleanliness, plain wholesome food, a suitable temperature, comfortable clothing, and so on. We may say that science has already determined the ideal conditions of the bodily life. But not so the mental and spiritual life. It is here that Dr. Montessori claims to have made a step in advance. Her didactic apparatus is her essential contribution to the problem. Let us consider how this is determined. Is it arbitrary or absolute? Can we formulate its principle, or test its suitability?

We can do both these things. It is not arbitrary, but is based upon facts of child-nature revealed by experiment. Let me read you Dr. Montessori's account of the discovery which led her to develop this material.

"I was making," she says, "my first experiments with the little normal children of San Lorenzo, trying to apply the principles and part of the apparatus I had used years before in the education of defective children. Suddenly I happened to notice a little girl of three, who was deeply absorbed in a solid inset, removing and putting back the cylinders in their proper places. The child's expression was one of such intense attention as to strike me as something quite extraordinary. The children, up to then, had never shown such concentration upon an object; and my belief in the instability of attention in little children made the phenomenon still more remarkable to me.

"At first I watched the child closely without disturbing her, and began to count the number of times she repeated the exercise, but seeing she would take a long time, I took the little arm-chair on which she was seated, and placed it child and all

upon the table. Hastily she recovered her inset, placed it across the arms of her chair, and continued her work. Then I invited all the children to sing. They did so, but the little girl imperturbably continued her exercise, even after the short song had ceased. I had counted forty repetitions; and when she finally stopped, she did so quite independently of any environmental stimulus that could have disturbed her; looking round with an air of satisfaction, like a person awakening from a restful sleep.

The impression I received was that of one who has made a discovery.

The phenomenon later became common among the children; that is to say, it could be established as a constant reaction, which occurs in relation to certain external conditions, capable of determination. And, further, every time that such a 'polarisation' of attention occurred, the child began to change completely. He became calmer, almost more intelligent and more expansive . . . . everything of a disordered and fluctuating nature in his consciousness began to undergo organisation as in an inner creation, the characteristics of which were repeated in every individual."

This phenomenon of attention, having once occurred, gradually extended itself to a general educational activity. She compares it with conversion among adults, and concludes that such a process is a normal event in the psychic life.

All her apparatus is determined by reference to it. Objects were retained which the children attended to in this way; or were so modified as to provoke this reaction. In a cupboard of Dr. Montessori's house are stowed away some geometrical insets, which the children rejected because they were too large. Teachers who have made the insets for themselves, but too small, find they are not successful. Thus even the size of objects can be determined.

The apparatus, therefore, is subject to this experimental criterion. And the conditions of such experiment render its results reliable. The child is left free. No teacher stands over him to say, "Repeat this so many times." No one endeavours to hypnotise or to influence him. He can take what exercise he wishes, and relinquish



it when he likes. And he does so. Yet sometimes for an hour or more he will concentrate on some particular portion of it, repeating indefinitely an operation which would grow wearisome to another. The cause must clearly lie between the child himself and the object of his interest.\*

Hence the determination of the apparatus is scientific on every count. For every investigator can verify these results for himself.

Further, the facts observed are in accordance with what we might expect from other points of view. Physiologically, for example, we know that the child needs to co-ordinate his movements by doing things; to develop his senses and powers of perception by seeing, hearing and touching things, and by comparing his sensations. He has to organise his mind by simple reasoning about concrete objects, and by classifying his impressions.

But it is just here that his interests, as reflected in the apparatus, are found to lie. The young child's main attractions are towards motor and sensory stimuli. Later they become more intellectual, and this stage is seen in his use of the apparatus for writing, reading and number, and in Dr. Montessori's extension of her work for older children.

It is not improbable, indeed, that the child-psychology of the future will have to evolve a new theory recognising these special tendencies, or perhaps they may be termed instincts, which seem to have been implanted by nature to lead the child towards those means and activities which further his growth. And we might note, too, that since the child repeats these exercises till he is satisfied, it is reasonable to suppose that satiety sets in when the purposes of nature are achieved; just as in sleeping or eating. If this be so, the ideal of "full normal development" has been attained.

Studying the apparatus closely, we find a simple directness and logical correspondence to its purposes difficult to resist. The senses, for example, take account of

differences in dimension, in form, in colour, in surface quality, and in the weight of articles. The apparatus accordingly presents objects varying in one dimension, in two dimensions, and in three dimensions. It offers examples of the fundamental forms met with in man's handi-work; the square, circle, triangle, etc.; series of colours, varying surfaces, and weights. It provides, that is, an *analysis* of the environment, aiding the child in his observation of this, and establishing in his mind a basis for classification and nomenclature.

Dr. Montessori believes, indeed that by this apparatus she has scientifically extended hygiene, which formerly dealt only with the physical life, to the realm of the mind. Just as hygiene specifies essential foodstuffs, eliminating all that is unnecessary or injurious; so this extension determines the fare for the mind, defining its essence, forbidding untruth, false stimulation, and a host of useless or harmful ingredients. Indeed, we see that the lessons given by the teacher in the Montessori school are stripped of all adornments, rigidly limited to their exact scope. Just as the old hygiene demanded a liberation of the body, freedom of movement, comfort and simplicity of clothing, light and fresh air; so the new demands first of all freedom for the spirit, bursts the shackles of convention and prejudice, proclaims fresh air and light in the mental world, a release from unnecessary and cramping bonds.

Her apparatus Dr. Montessori does not regard as supplying all the child's needs. She asserts merely, that in her experience it is sufficient, and fulfils its purpose, for his intellectual life. But she would limit the quantity of material offered, since, too great a multiplication tends to distract rather than aid concentration, and to enchain a mind to concrete things which would otherwise escape to the wider world of generalisation and abstraction.

The spiritual life is doubtless more subtle. In so far as the spirit grows by the activity of the body, and the use of the mind, it will find its satisfaction in this. For the rest, music, art, literature, the atmosphere of the school, and fellowship with others, must play their part.

\* In Dr. Montessori's first schools, numerous toys, and other counter-attractions, were present. She eliminated them since they became neglected by the children.



We have to notice another, and very important aspect of the Montessori apparatus in that it serves not only for the child's education, but also as a means of measuring the precise level of his development. This results from the precision of its design. The intervals, for example, between the cylinders or cubes of different sizes, are equal and known intervals. The shades of colours should vary definitely, and be standardised; the bells are whole-tones and semitones. Every exercise, indeed, presents a particular degree of difficulty, and as such marks a standard. Hence, the child who at first confuses two dimensions, and later distinguishes them, has in the interval traversed a particular step in his development. The same is true of the child who learns to do up buttons, to tie a bow, to compose words, or to write. All the children must pass through these stages. Supposing now a research were conducted in which the age at which these different acquisitions were made was noted in the cases of large numbers of children. An average age could clearly be deduced at which the normal child surmounts each difficulty. The apparatus would then become a scale against which the 'advance' or 'retardation' of the children can be exactly measured. It matters little to the child whether he trains his senses upon haphazardly varying objects, or upon those varying regularly; but it matters a great deal to science.

There follows, as a corollary, that a particular form of apparatus should be used in all schools contributing to any given research. Hence the importance of definition of a standard set, by patents and otherwise, and the maintenance and defence of this by a competent Society.

Such a method of measurement has clear advantages over the Binet-Simon Scale now so much discussed. In the first place, the children do not have to be subjected to any special test, or examination, with its consequent nervous effects. They have merely to be watched while unconsciously at work. Secondly, the environmental difficulty is overcome, since they all have the same preparation. Individual differences can therefore be set down very approximately to the hereditary factor. In the Binet-Simon

method, on the contrary, environmental influences, home conditions, and so on, are the great difficulty. Questions such as "Which is your right hand?" "How many pennies are there here?" "Which is the heavier of these two weights?" etc., could even be coached for by the parent, or teacher, once they became known. His "intelligence" proper is obscured by what the child happens to have been taught. Indeed, in the last question, the Montessori child would come out several years in advance of the average, owing to his sense training. Comparisons between children are bound to be fallacious unless the preparation, and the conditions, have been identical.

One can hardly help drawing a breath of amazement, at times, at the felicitous way in which the different aspects of this method hold together. Thus, the apparatus, relieving the teacher of her duties as continual instructress, frees her for her work of observation. Dr. Montessori, as is well known, requires her to keep systematic records, or Biographical Charts, of the children's bodily and mental growth. I need not go into the details of this; suffice it to point out that a body of data, taken under such conditions, would be of inestimable value to numerous branches of science. It would fill up, indeed, the lacuna to which I have referred. Such information would lend itself most aptly to statistical treatment, the calculation of norms, correlations, and so on.

The criticism of those to whom science can only co-exist with elaborate chronometers, instruments, complicated experiments, vast arrays of figures and calculations, has now, I think, been met. Every science has its own criteria of accuracy in measurement. We have here a system of measurement which is appropriate to our subject-matter. There is no need, for example, to note the time of appearance of a tooth, or the development of some faculty, to fractions of a second. We are studying the growth of living human beings, and the unit of time is the week or the month. Nor need we experiment. The phenomena we wish to observe are spontaneous, and we have only to prepare the conditions. The naturalist makes no experiment who watches a moth emerge from her chrysalis,



yet it would be strange if his account were unacceptable to science.

In some respects, however, the Montessori *lesson* may be compared to an experiment, since it is in the nature of a *trial*, the success or failure of which determines the teacher's subsequent action. And it is carefully given in such a way that the child's natural reaction shall become apparent, all personal influence being excluded.

The note I wish to conclude upon is this, that the Montessori method is a complex whole, all the parts of which are intimately related. Like other wholes it can be truncated. But the loss is greater than that merely of the parts omitted. For in this case the whole is more than the sum of its parts; it is a method of science. It is a mistake, for example, to divorce the Montessori "principle" from the use of apparatus; to suppose that self-government in the school, or an "atmosphere of freedom" are all much the same thing. No doubt in some ways the Montessori doctrines provide general principles, or a philosophy of life; for they deal with life. There are bound to be many applications. But the *Montessori method* is a single and indivisible whole. A better name would be that given it in the Italian edition of Dr. Montessori's book: "*The method of scientific pedagogy as applied to infant education in the Children's Houses.*"

The apparatus is its pivot. This Dr. Montessori repeatedly insists. It is the apparatus that provokes auto-education; and without auto-education it has yet to be shown that freedom on a large scale is practical in the school.

It is by her solution of the problem of auto-education that Montessori has succeeded where idealism fails; that her schools are orderly, while Tolstoy's were chaotic. It is by this stroke that she enables science to amalgamate with education.

For science needs to observe children who are free, and whose education is nevertheless provided for. This the material secures. The aims of science and of education are wholly concordant, since they both desire the ideal of fullest and most perfect development. We are the most faithful vassals of each in rendering our highest service to the child.

William James in his "Talks to Teachers," declared that the interests of science and those of education were fundamentally opposed. We see them here united, two sides of the same shield.

In this union, I would submit, lies the greatest and deepest import of Dr. Montessori's message.

## What Is—What Might Be

BY AGNES M. DAY.

**T**HE school—is it North, South, East or West? *Cui bono!* A typical slum one, anyhow. Outside lies a great overshadowing pit mound, refuse and stones from it stray across the squalid side streets and in at the doors of the small, sunken houses which fringe it. Semi-naked, wholly grimy babies play in the gutters; women gossip in the doorways and alleys. Inside the school are smiling faces, sweetness, busy hum of work.

Strange how the natural joyousness of childhood will assert itself even in the most depressing surroundings.

We are "junior girls," the middle cut in an educational sandwich. Unto us came one of His Majesty's inspectors, and a quick dash was made to see if registers were duly closed. They were; but alas, two children were out of school; they had been sent to a nearby hospital with a few gifts for a sick child from her friends. Crime



and desolation! The two absentees were not under INSTRUCTION (except in kindness and thoughtfulness). Their marks must be cancelled, the matter must be reported to headquarters.

The barometer, which had stood at "Set fair" turned towards "Unsettled" (Internal quaking query—will it mean instant dismissal—or as a first offender shall I get a warning?) Following this a detailed tour of the rooms was made. Each room accommodates from 50–60 little girls. In the sewing room, nice strong blue bags were in process of making—holdalls for books. The girls were very proud of this work and had made over 200. The work was subjected to a silent scrutiny and in a few cases wobbly corners were found or stitches so far apart that an accusing finger could be poked through. Fault severely pointed out but no word of praise for the good workers, for the idea or for industry. The average of the class was  $9\frac{1}{2}$  years.

In the next room children were crayoning—the model, a large teddy bear. Many creditable teddies were held up to view, but observation of the object was by no means perfect, eye level faults were pointed out and the object itself was criticised as too difficult for perfect representation. Again no word of praise and the average of the children  $8\frac{1}{2}$  years. Sixty little Standard I children were knitting pretty and interesting trifles. A survey revealed the sad fact that chain edge was not a universal feature of the performance, and that one small culprit of six had dropped a stitch. Further descent on a low barometer!

A very backward "B" class was next seen. The mites were painting a carrot. The model itself was a carrot among carrots, but the children's representations! They were confident enough as to the carrotty appearance of them, and the teacher, having done her best, was hopeful though harrassed. To a casual grown-up they might have been many things, including daubs of red paint. Our inspector of the unseeing eye and the unpraising lip so

pronounced them. In another room the girls were making cardboard toys. Here a sad want of accuracy in measurement was the prevailing crime and the fact that there was only one model for the whole class to copy. We were told each child must have a model of her own; measure it up and copy it. Shades of Hades, have *you* any time to spare and can you come and help us make them? Several other rooms were visited, but blame was only awarded, with unstinted regularity.

Gentle reader (ferocious one also), remember the age of these children, the pit mound binding their horizon, their crowded insanitary homes, the squalid district, that school life for such as these is often but an interval of comparative rest between spasms of housework and baby minding, the cramped outlook, the teacher's fight to banish fear, ignorance, dirt, disease, the large classes and the overburdened time table. Is this the kind of inspection we need in our midst? *Per aspera ad astra* (To the stars by rough roads indeed).

To whom shall we turn for light, inspiration, true guidance, ideals? Ye who come after us and find the way smooth, will you remember our fight for freedom and for scope for childish growth? If our pace is slow, let it count, that we have to drag (or entice) a bevy of ready-made inspectors and corpulent officials along the primrose path with us. And they *will* tread on the primroses.

Our visitor left early to catch a train, while we, well, we assembled in our bare hall. From the windows can be seen chimneys vomiting flame and smoke, the dirty grease from which hangs on the panes and penetrates our cupboards and our clothes. We assembled, not for groans and lamentations and recriminations, but to finish the day with a short and happy concert of songs, dances and poems from the school time-table, just to restore our equilibrium.

The barometer sprang back to "Set fair." We went home to tea.



## BOOK REVIEWS

PRINCIPLES OF SELF-GOVERNMENT IN STATE AND SCHOOL. By I. A. Hawliczek, B.Sc. Publishing offices, 11 Tavistock Square, W.C.1. 6d.

WITHIN the limited space of this pamphlet the author has discussed a great theme. The educational world of to-day is much moved by the problem of Self-Government, and Mr. Hawliczek offers students a few suggestions as to how to tackle, if not solve the problem. Fear he rightly gauges to be the impulse of the past moving to wars and counter-wars and much hatred and jealousy among the nations. He regards Love as the antidote to this and as the goal "towards which the human race is striving." Fear is regarded as being backed by Selfishness in the "undeveloped human being" and of course unselfishness and self-sacrifice are seen as the antithesis to this particular vice. Again, the true Co-operation is that which grows out of love and is supported by toleration and founded in knowledge of the "common divine origin" or brotherhood of humanity. This means, not the arrogant tyranny of the strong, but their tender protection of the weak. From the same points of view education is examined and seen to be similar in its stages. First, self-control cultivated through reason and not through fear leading to loving co-operation and not to mere obedience. The value of the Montessori system is here briefly touched upon. Then is traced a slow and sure growth into school self-government and here the author is supported by the experience he has had in helping to carry out experiments. Children, he says should from earliest childhood "be taught to bear such responsibility as is proportionate to their strength." Mr. Hawliczek points out that everywhere we see evidence of the love of God for His human family, so, he concludes, "Let this same loving care run as a thread of luminous gold through all our system of education." The pamphlet will be welcomed by everyone interested in education, and glad to find a great question carefully and concisely set down and considered.

J. RANSOM.

THE CLASS-ROOM REPUBLIC. By E. A. Craddock, M.A. A. & C. Black, Ltd. 2s. 6d.

THIS small book tells the story of an attempt at self-government made in the Northern Polytechnic Day Secondary School, Holloway, N. Rather it is the story of a great success. Mr. Craddock states his case well, and he meets possible objections in a capable manner. He will fail to convince the teacher who believes in external discipline, but the open-minded young teacher will find much excellent stuff in the book.

While agreeing with Mr. Craddock in almost everything in the book we are inclined to criticise his chapter entitled "Sides." Here he describes how he reasoned that since boys played best when competing against each other in teams, the best way to work in school would be to set two sides to oppose each other.

That this is an advance on the old bad way of making children compete with each other as individuals we admit, but is it good to introduce the secondary aim into work? If the desire for side-work French came from the boys we have nothing to say, but if Mr. Craddock suggested it we protest, for he has reintroduced the system of artificial rewards. Work for work's sake becomes work for beating the other fellow's sake. It would appear that French or English are so disgusting that no boy will study them for their own sakes.

The subject of competition is a difficult one. We all admit that in boxing, football, games of all kinds, boys and men like a contest, but are we right in reasoning that because of this boys naturally want to compete in class? In art for instance competition is unnatural; no boy makes a good drawing because he wants to beat the other fellow. We cannot apply the Carpentier-Wells standard to such things as science, art, religion, literature; no one wants to give Einstein or Epstein the knock-out blow.

In school, therefore, we would leave the children to decide what subjects naturally lend themselves to competition, and what to co-operation. Mr. Craddock finds that



his competition leads to co-operation between members of the same side. We believe it; we believe that his pupils are learning better and more than they ever learned under the old method. But the proof of education is not what a child learns; rather it is what a child is. And we suggest to Mr. Craddock that he may be unconsciously assisting his boys to take too naturally to competition, thereby fitting them to become excellent profiteers after the next war.

Apart from this minor disagreement with the author we gladly subscribe to his humane scientific opinions on freedom in education, and we urge teachers to read his book.

PSYCHO-ANALYSIS. By Barbara Low, B.A.

Allen & Unwin, Ltd., London, 5s. net. Miss Low calls her book 'A brief account of the Freudian Theory,' and holds that only the Freudians can lay claim to the name Psycho-analysis. This is no doubt true, but the name has become established and, whether Miss Low likes it or not, the term Psycho-analysis will continue to be used for the psychology of the unconscious.

As an introduction to Freudianism, the book is good, although for the beginner Miss Low might have given more concrete examples of dreams, phobias, &c. The writer accepts Freud wholly, and therefore belongs to the school of reductive analysis, the "nothing but" school and the "nothing but" is usually a sex symbol.

For the sake of readers who are new to the subject we emphasise the point that Miss Low studiously ignores the Jungian point of view—that dreams have a teleological prospective meaning, that no endo-psychic censor change the sexual wishes of the unconscious into harmless symbols, that we dream in symbols because symbolism is the oldest language in the world. We recommend that the beginner read Miss Low's book and then Dr. Maurice Nicoll's *Dream Psychology*; thus seeing both sides of the big controversy.

HINTS ON SCHOOL DISCIPLINE. By Ernest F. Row, B.Sc. (Econ.), L.C.P. Oxford Univ. Press. 2s. net.

SOME books are written before their time, but this book is written 100 years after

its time. It advocates practically everything that is associated with Prussianism—obedience, silence, respect, punishment. The writer evidently knows nothing of the psychology of children...nor the psychology of himself.

In July's Outlook Tower we hinted that respect always contains an element of fear. Hark to the opposite camp!

"Boys will only respect a master whom they fear," says Mr. Row.

To do justice to the author we should try to see his point of view. He is evidently sincere. What he appears to do is to accept the present class-room methods as fixed and final. Boys must be spoon-fed, lectured to, disciplined; they must be moulded in character: in short he accepts the "born in sin" theory. Naturally then he advises the young teacher to be a drill-sergeant.

"The great object to be kept in view at the beginning is to create a habit of obedience and order."

"He (the teacher) should never, by the way, address boys by their Christian names or nick-names."

Has Mr. Row heard of Montessori, Home Lane, Edmond Holmes, Norman MacMunn, and Caldwell Cook? Or is he really writing with his tongue in his cheek?

## COURSE OF LECTURES

By A. S. NEILL, M.A.

Author of

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# The Outlook Tower

## A New Year and a New Era.

A happy New Year to all our readers !

As the changes in our paper coincide with the January issue, we may perhaps be allowed to add "and a happy New Year to our magazine under its new name and form."

We have been very gratified by the support already received, but in order that *The New Era* shall become a power in education, as it well could be, every sympathiser should make it known as widely as possible.

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## Constructive Criticism.

Let it not be forgotten criticism is welcomed. We value the frank expression of our readers' views, because of the assistance this is in discovering how *The New Era* can be most helpful and effective.

When renewing annual subscriptions many friends have taken the opportunity to write kind and flattering opinions of the magazine. Much as we appreciate this, we hope that those who disagree with the views to which expression is given in these pages will also give us the advantage of hearing their side of the case.

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## The Burnham Report.

No apology is needed for mentioning the Burnham Report in the editorial columns, although generally we stand outside the ordinary routine work of the profession, concentrating rather on the new psychology and educational experiment.

Nevertheless the Burnham Report on salaries for teachers is so important a landmark in the history of the teaching profession that we feel we cannot let it pass without some comment.

The actual Burnham scale applies to England only, but in all countries there is evidence of a growing conviction that the teacher's status must be raised.

It is interesting to remember how in olden days education sprang from religion when the priests, who were also the only teachers of the people, were the most highly-honoured members of the community; how throughout the middle ages the control of education remained with the religious houses, such as monasteries and convents, which were then at the zenith of their power. In India the Guru (teacher) was of the highest caste and treated with great reverence, it being counted as an honour and a privilege to contribute towards the support of, or entertain as welcomed guests, these holy men, who in their turn—free from mundane cares and necessities—devoted their whole time to deep study and to teaching.

Following the decay of the religious orders came the period when education was largely taken over by the State and when to a great extent the teacher lost his or her position, as indicated by the miserable salaries paid to the teaching profession.

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## Mind versus Muscle.

Until quite recently lecturers at some of our Universities received as little as £125 a year. Small wonder that the teacher should be looked down upon by the manual worker who though not expected to "keep up appearances" yet earned a higher income. What a comparison even to-day between the average wages of a coal-miner and the salary of a schoolmaster !

Truly has it been said "If the teacher be not honoured, be not worthy of honour, the honour of the nation suffers in the degradation of her citizenship." When will it be recognised generally that teachers are important members of the community because they have so great an influence on posterity ?

Teachers must be paid sufficiently well to enable them to be free from the continuous struggle for existence. Theirs is a



wearing task, requiring constant renewal of energy and inspiration, therefore we demand for them that not only shall the home conditions be good, but that there shall be enough to allow of travel and a general continuation of their own education.

But it should be borne in mind that important as salaries are, they are not the *most* important factor. No money can pay for the things of the Spirit which are the gift of a true teacher to his pupils, and which are above all else essential in education. Many a teacher with the highest academical qualifications lacks just those vital things that a true teacher should possess, and knowing this one wonders whether the Burnham scale does not make too great a difference as between graduates and non-graduates.

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### University Anesthesia.

The happenings of the world of to-day "give one furiously to think" and one's mind conceives a bold, almost a heretical thought which insistently demands an answer. Is it possible that too much University study tends to kill the fruits of the Spirit?

Looking round at the men who count it is remarkable to notice how few of them are possessed of University degrees. To mention some at random: Bernard Shaw, G. K. Chesterton, Lloyd George, Lord Northcliffe, Lord Reading, Viscount French, Viscount Jellicoe, Homer Lane. It is perhaps that the *Universities* are in need of reformed education?

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### Teachers in Private Schools.

A subject closely allied to the outcome of the Burnham Scale is the position of private schools in England under the new act. It is necessarily in the private schools of the nation that most of the experiments in education are carried out, yet these may now be severely handicapped. Such considerations arouse the wish that every teacher in England should work for an amendment of the Act, that the standard of recognition should be the qualifications of the teacher and not depend on the recognition of the school.

We believe it will be found that the present system is harmful on the whole as creating a cleavage between state-aided and non-state-aided schools, leaving an unbridged chasm between the two.

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### Conference Arrangements.

At the time of writing these notes I have just returned from France where I had the pleasure of visiting the two most advanced schools in that country (which were mentioned in the last number), Le College de Normandie and Les Roches.

The arrangements for the International Summer Conference of the Fraternity in Education are now well in hand. The date will be about July 30th, and an outline of the programme will be published in the April number of *The New Era*. In the meantime we urge our readers to make up their minds that they will spend a fortnight of their holiday in France in this way. B. E.

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### Repression.

Mr. Claremont's letter raises some very interesting questions, and, as he is commenting on recent contributions to *The New Era*, I feel it my duty to comment on his letter.

In his first paragraph he seems to be using the word repression in a new way. In effect he says that if a man considers whether he will go to the Hippodrome or the church, and finally decides to go to church, he is repressing his wish to go to the revue. But I know of no analyst or writer on analysis (and there often is a difference) who uses the word repression in this context. Frink puts it that in repression one wish in the equation is unconscious. If unconsciously I want to go to the devil, and consciously I decide to go to church, then the devil wish is repressed. But when both wishes are fully conscious, then I am in the position of a man with free will, and after weighing the two alternatives I select the one that appeals most to my libido of the moment. This putting aside of a wish would appear to be a healthy thing without danger. As Mr. Claremont says, we do it every day. I pass a motor-bike in a shop window every morning, and every morning I say: "I'd like that bike."



But another part of me says: "You can't afford it," and by the time I reach the tube station I have forgotten the bike. Nor do my dreams show that this frustration of my wish does me any harm psychically.

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### Suppression.

Mr. Claremont speaks of the absurdity of saying that a bottled up motive is bottled up to do mischief. But who in these pages said it did? In the Outlook Tower, issue No. 3, I said that bottling up by an external authority was dangerous, but Mr. Claremont has not mentioned this aspect....the aspect of most interest to teachers. The bottled up energy that makes our hooligan gangs and our delinquent children, has been suppressed by an external authority. The work of Homer Lane, Clarke Hall, Puffer, and Healy seems to bear this out. I do not profess to know why suppression should work such evils, but I suggest that the "terrible father" authority adds weight to the masculine reality side of the psyche. I am thinking of the psyche as doubly functioning: in each human there is a regressive turning towards the mother, and a progressive urge to grapple with reality....the masculine protest of Adler, the overcoming of the father. Force evokes force, and the masculine protest of the bullying teacher calls forth the masculine protest of the boy. And since the safe avenues—wood-work, creation, art of any kind, are denied the self-assertive boy, he uses his protest in an antisocial way. Also, Jack has a revenge motive in slaying the Giant....the father, the teacher. To break the teacher's head is too large an order, but to break the windows that the teacher protects is a satisfying substitute.

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### God and the Devil.

Again I differ with Mr. Claremont on the subject of God and the Devil. It is possible that very few have a conscious conflict about God and the Devil, and the history of the Flagellant monks would hint that very often the saint is repressing the devil. Analysts, whose opinions I respect, tell me that the saint dreams of village

pubs, and that the village reprobate dreams of holy church. How many saints ever succeed in dragging up to consciousness the devil in their souls? Not many. I take it that the chief task of psycho-analysis is to bring this devil to the surface. When he is brought up it is found that he is a chained God.

Mr. Claremont's deductions from Sherrington's physiological experiments are of the greatest importance, and are a valuable addition to our knowledge.

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### The Next War.

On page 135 we print an excerpt from *The New Age*, written by Mr. A. R. Orage, the most brilliant publicist in journalism. His is a most alarming statement. If his diagnosis is right, and if the trade war is certain to lead to a military war, what can we as teachers do to prevent it? Truly a new world war would be the end of white civilisation. And we can go on planning our self-governing schools, our new methods, our idealism, but all will be in vain if, over our heads, economic conditions make war. We can do but little. Mr. Orage believes that in Major Douglas's Credit Scheme lies the only remedy for war. We teachers can study this scheme, and if we are convinced that it is a remedy, we can do our utmost to spread the good news. It will be too late when the bugles begin to blow. When war comes crowddom possesses the nation, and thinking is an offence against the Realm.

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### Lending Library.

In our July issue we promised to set up a lending library. The library is now in full working order, and we have hundreds of books on education, psychology, infant schools, etc.

The Annual Subscription is *One Guinea*, members paying postage both ways. A catalogue will be sent on receipt of threepence in stamps.

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# How the Work Came About

By E. F. O'NEILL.

**P**ARALYSIS in excelsis! A top-class—standards 5 to 7—who could not be ensnared by modern college methods.

A wall composed of some of England's stolidest humanity. A barn-like school with little morsels of humanity perched in indifferent heaps on desks without backs, children doped to a death-like docility; life without any other sign of liveliness than breathing. "Twice times" not known by many children. Alice Duckworth, 12 years old, but the size of a 7 year old, unable to tell the value of a couple of coins, but earning 12 shillings a week in the mill. Mother went to bring the money home because Alice couldn't count her wages, &c., &c.

The ignorance was appalling. I felt as if I were let in for a mentally deficient school unawares. The truth was rapidly borne in on me that whatever I did, I couldn't do worse than had already been done. As the inspector truly said—the children would have been better in the streets. The utter futility of oral lessons was soon apparent. As my wife and I saw our own baby girl grow in the home we realised that no school could ever give to her the education which she derived from freedom in the sympathetic atmosphere of a good home. As we saw more and more of the homes of the children whom we struggled to teach, we felt that the only sensible, the only humane, the only Christian thing to do, was to give, as far as possible to these 150 children, all that a loving understanding would prompt you to give to your own child. To people bred out of Lancashire, the callous doctrine of the Lancashire mill and factory parent shows up vividly in all its horror. It galvanised me into action.

The first plunge was into practical work. Teach everything by handwork—practical arithmetic, practical history. Out came

my old tool-box—make things like I did when a boy. The spell of "sit still and listen" was broken. One couldn't saw wood sitting down! I became a hand-work crank. The new teaching at least brought about activity if not self-activity. It brought about some physical movement. As a teacher I began to be happy, for the application of the handwork sop to *every* subject taxed all my inventiveness and ingenuity and it certainly developed an imagination which could be stretched greatly.

With tools which would be the laughing stock of a craftsman, we made apparatus and furniture of all kinds. We still *tried* to follow the time-table, furtively watching the door for visitors. Occasionally I made frantic efforts to fill up the record of work book. My wife helped me, she would fill up the spaces for a few weeks. Hard up for what to put, "Revision" "Revision" was scrawled across the weeks. Finally, hopelessly in arrears, my wife refused to fill up the record of lessons book any more, and I have not made a single entry since. The precious minutes have been spent with the children instead of providing eye-wash for head teachers and inspectors.

Freedom began to come, not as an aim in itself, but as a *sine qua non* of getting on with our individual work. I cannot too much emphasise that at this stage, I was quite unprincipled,—I mean that I did not set out to apply any special methods or have any special aims. Rather the changes were brought about by a keenness to work at my *own* interests—beetles, snakes, gardens, book-cases, home-made furniture such as boxes camouflaged with cretonne (being newly married!), and things which could be made out of penny blind rods.

Inspectors seeing the busy workers must have forgotten about record books and time-tables (work substitutes). They



approved of work being done in school and I was happier still. During these changes *my own* education advanced by leaps and bounds. Free to love music and poetry and babies, instead of teaching them to death, we found many of the lost links of our lives. I found that personally, I now loved many things which I had previously hated. Chief among these was "teaching" or as it was now interpreted, helping others and leading my own life in school. The ideal somehow became, "Make school like home," in furnishing, manners and methods. It was here that many difficulties arose.

One large room had to serve all purposes, the hammers had to keep time with the music. Looking back now to four years ago, the difficulty would have been met by allowing a full freedom of movement between all rooms, for all the children, and the setting aside of one room as the noisy work room.

The work in my present school began more than two years ago. It was a fairly new school, spotlessly clean and the pride of the caretaker. But we soon altered all that. We began to *use* the school. The floors were walked upon, the straight-jacket-sit-still-and-look-at-the-board-desks were used for hammering upon, converted into tables and many broken up. The doors were used for opening and shutting &c. The teachers faithfully kept on locking the cupboards and the caretaker followed me round, locking the doors and gates and telling me daily how the two previous head-masters had died in quick succession. My early decease has not yet taken place.

Any full attempt to describe what the school is would be out of date before written. Finality is a false lure, it is death in education. Ceaseless change, growth, is the one thing constant. Aim has taken the place of system and method. "Where are we going" must be our cry.

We began at the present school without scheme of work, without time-table, with no formal lessons. I expected heaps of work to be done, merely for the love of it, but it took months for the old bad feelings to break up. With no organisation, I cannot think now how I lived through it. I believe

teachers thought me a fool—no new experience for me. To be allowed to make a fool of oneself should be the carefully treasured right of teachers and children. There is consolation in that the man that never made a mistake never made anything.

Very few in the school wished to do the old conventional subjects. For long enough the attempts of the teachers and myself to re-impose them or rather graft them on to freedom was proof, to the child, of the insincerity of the teacher. The handwork sop was resurrected, all in vain. As a change, it pleased at first, then it palled. The attempt to impose handwork as a dictated method for *all* failed miserably. I began to realise, gradually that children wanted to work, but that the work itself and how it was to be done must not be dictated. This was the final capitulation of the teacher. I recognised a wiser power at work than myself. My work became more and more to provide the conditions in which that power could begin to function. More and more varied opportunities, wider bounds for freedom. I organised this school to break down class isolation and the professional fads of the teachers. What did it matter *where* the children worked? They were given the freedom of all places inside and around the school buildings—the chance to find a refuge from their teachers, their headmaster, their annoying companions. Full free intercourse developed between all ages. What did it matter what interests they had? I was glad when they did those things which I liked. I appealed for what I knew was good. Because we worked through appeals and reason, we often suffered awful setbacks. There were black days when all seemed in vain. There are *still* black days, but now we outlive them more quickly and a better day overwhelms the bad memory. Our children act better because they *choose* to do better, internal authority—well—is coming.

A wide choice seems to me the essence of freedom. The cry of the school, the overcrowded time-table, fad upon fad, has its answer here. The time-table-subject-school has no organisation for continuous growth. It cannot develop itself without pains. Every new idea has to make



forcible entry, Inspectors suggest improvements and another patch is on. We welcome every new idea, but not for everybody. Never ending change is a feature of growth of life. In actual practice we ask the children to make a list of the things they wish to do including interests of all kinds. This list they make into a chart, marking it week by week like a register, done or not done. When and where the things are done is little concern of mine. I will help, I will watch, I will have my say just like every other boy and girl. Where there is no fear, no awards or punishments, I will have influence only in so far as I am sincere and right. Very often I am ignored, and don't always see why. In the organisation I have aimed at protecting the head teacher from the inspector, the teacher from the headmaster and the children from all. Hence the use of the chart. The children plan the use of their own time, determine when they will work and when they won't, and having been told that they should only have on their charts what they *want* to do, they are able to say to their domineering and crazy headmaster who wants them to study practical arithmetic, or the beauties of slimy pools, "I haven't put that on my chart."

Supplementing the chart, many children make detailed plans such as lists of books to read, things to make, poems to read, &c. The chart thus legalises such things as waste of time, Comic Cuts, games, gardening, cooking, parties, playing shop, and indeed any which the child chooses to introduce into the school. This week a girl spent two days knitting a jumper but she put pressure on herself to finish the rest of the work she had set out to do during the week.

Where the children thus set out to organise their own lives they *will* find out, by using their senses, and asking questions how to investigate for themselves. The greatest difficulty has

been that of organisation for such a school, but this has been largely overcome by the building up of charted lists of voluntary organisers for the many sided work of the school, with definite duties.

The tragedy of education is the tragedy of the teacher. A system which gradually paralyses teacher and child, a system which offers little growth *to the teachers themselves* must be wrong. We must come out of our dugouts and go forward if our souls are to grow. Soul growth, not the passing show of subjects must be our aim.

Mrs. Drinnan came to school to-day to have a row, and she brought another woman with her to back her up. Poor pale, under-sized Annie Drinnan had come to school very late and had been marked absent. A most repulsive woman to look at, she demanded Annie's mark. "I've buried four (a few funerals make a family important) out of seven. She comes to school to get her mark so that she can go to work at 12 like other people's children. Her father's a bad lot, and he'll leather me when he knows." Mrs. Drin. must have been once just such a girl as Annie. Was it that she didn't have enough practical arithmetic or silent reading? Was it that there was no cookery and housewifery centre then, in the good old days when children knew their tables and could spell and copy write?

The "results" of our teaching, our wasted efforts, mock us on every hand. We have gone on TOO LONG preparing the children "to take their places" in OUR world. How long shall we practice the mad principle, "Take care of the subjects and the souls will take care of themselves"?

Can you say "arithmetic" and look at Mrs. Drinnan at the same time? Dare we? What are we aiming at?



# “Unhand me, grey-beard loon !”

By ALICE WOODS.

**T**HERE is no doubt that the rising generation differs in many ways from the passing one, and the sooner we all face this fact the better it will be for us. It is quite useless to expect the young people of to-day to act in every respect as we did ; to be satisfied with what satisfied us ; and to have the same kind of outlook on life as ours. It is true that the eternal verities of truth, love, and beauty will always remain ; that the stars and mountains, seas and sunrises, forests and moon will never cease to appeal to every human being ; but in all the ordinary details of life, in the estimate of values, in relations to one another, in forms of religion, in education, change is bound to come.

We have no right to shut our eyes to the changes we see around us. It has been said with apparently some truth that the children born during the war tend to be a year or two older at four than were their predecessors, whilst youths of seventeen strike many of us as able to discuss matters that we were not prepared to deal with till well in our thirties. Girls and boys have in several cases become authors. Altogether the signs of the time seem to show a much greater stir of life than in our day and a greater out-put of energy.

When we think of the wonderful inheritance on which the young of to-day are entering we cannot be surprised. Their possessions are great indeed compared to ours. On the physical plane they inherit electricity, wireless telegraphy, bicycles, motors, the telephone, aeroplanes and hundreds of marvellous discoveries.

On the psychical plane there is the discovery of telepathy, of the power of the sub-consciousness, and the researches of occultism, spiritualism, mysticism, all regarded by them as matters of every day life and conversation. More than this, the

emancipation of women has taken place suddenly, swiftly, almost silently at last, largely through the effects of the war, and we are still unable to realise the meaning of it all, and do not dream of the profound changes that are bound to follow. Our girls can never possibly be as we were in former days, and we have no right to try to make them like ourselves.

Youth is seeking. It is seeking after its own nature. Its first and foremost need is the need of finding itself. Hence we notice in the young of to-day, a great uncertainty as to the profession they shall choose. So many more things are there to call to them than ever called to us.

We condemn them as unstable. They are simply bewildered by the mass of interests and responsibilities. For with the increase of possession has come a great increase of responsibilities, especially for women. The more serious among the young have some faint realisation of this. They are groping for their right place in the world, for a pathway along which they travel for the world's good. Others, not knowing where they are, puzzled and perplexed by the chaos around them, seek amusement for the sake of doing something, and are in danger of becoming egocentric and individualistic.

It is the call of life to which our young are responding. As Dr. Nunn has so well said in his admirable book on the Data and first Principles of Education, “ they are expressing the eternal craving of the organism for free self-assertion—a craving that must somehow be fed or the soul would die.” This craving he describes as “ the central function of life.”

Granted then that the young of our time can never be as we were, what is our duty towards them ? Are we to quit the stage altogether, and leave them to flounder as best they can, or is it possible that from



us—even from us of the older generation—they can still find some help?

We know that it is we, we with our distorted Christianity, with our blind following of material success, who have landed the young in the worst of all wars. It is for us that so many of the best and finest of our race have died. We have made thousands of mistakes. What should our next step be?

Our first duty is to watch the signs of the times, and in so doing to try to put ourselves into the position of the young of to-day, and to meet their needs. They are crying out for greater freedom to be themselves, to reach a higher standard of life than their forbears, to get nearer to a state of society in which war shall be impossible.

Looking upon their needs with the eye of a schoolmistress it is pretty clear that there must be radical changes in our schools, and it is to the most forward looking of these schools on which we should concentrate our attention. It is in modern and very largely in private schools that we find change hardest at work.

It is to an American, Mr. Homer Lane, that we owe the great impetus towards freedom that has been given in recent times. One of the worst evils produced by the war has been the over-throw of the 'Little Commonwealth' in Dorsetshire. This community of young people who had in some way or another shown themselves to be anti-social, consisted of boys and girls over fourteen years of age committed by magistrates. Mr. Lane was set on diverting the energies which had got them into trouble into new channels of order and helpfulness. Hence he gave them full and complete liberty to govern their lives as they would, being present himself as guide and adviser, and, though he was never willing to acknowledge this, creating by the strength of his own remarkable personality, an atmosphere of progress and goodwill, which no one who entered the community could long refrain from breathing.

At the time of my visit to the place eight little orphan or deserted children formed the chief home tie for the citizens, and to see the youngest of these running for consolation to a hulking citizen, and promptly lifted on to his shoulder, left an

indelible impression of the goodwill of the citizens.

In the Little Commonwealth all regulations were made by the citizens, and every adult member had to submit to the laws they made, and to suffer any penalties imposed. Thus on one occasion, Mr. Lane himself, having committed some offence against the law, was ordered to stay within bounds, and so was unable to keep an engagement to lecture in London. This instance is given to show how very real the rule of the Little Commonwealth was. There was no "playing at government," and this the citizens thoroughly realised. Their responsibilities were taken very seriously, and they knew perfectly well that all the regulations they made would be respected. Change in their laws took place constantly. At first there was a tendency to be terribly drastic, and to inflict very severe penalties, the natural result of the birchings and imprisonments to which they had themselves been subjected. But as time went on it dawned upon the community that revengeful punishment was of far less value than they had supposed, if indeed it could be proved of value at all, and on one occasion when I was there some of the girls brought up the suggestion that each member could be a law unto him or herself and no code of laws was needed.

It was very natural that Mr. Lane's example with criminal children should lead on to experiments with normal children, in spite of the protest made by so many who were tightly grooved in the tradition and conventions of our time. They maintained that what might suit the abnormal would never suit the normal child, and that to bestow any measure of freedom on these was to court disaster. These protests were in vain. The demand for freedom was far too strong to be kept back, and all over the country, in Scotland, Wales and Ireland as well as in England, scholars are ready and eager for greater liberty, and the younger generation of teachers are willing to see that they get it.

It is easy to find experiments going on in large schools such as some of the London Secondary Schools, or the Warwickshire Elementary ones, but what is perhaps even more interesting is the way in which many



private schools are aiming at greater liberty in all their doings. This seems to be especially the case with girls' private schools, which are generally supposed to keep "behind the times."

So much has been said of late of communist government in schools that it is hardly necessary to enlarge upon it here,\* but two lines of special development deserve our attention, *i.e.*, the abolition of ordinary classes in teaching, and freedom to develop at the natural rate.

Modern plans tend to do away with class teaching. In Miss Clarke's School, Croham Hurst, S. Croydon, the older girls have certain fixed lessons such as singing, dancing, handwork, drill, at regular hours, but at other times they are free to work at various subjects at their own pace, *e.g.*, instead of a class in history and geography all the girls in the form when I visited the school were working independently on questions set by the history and geography teacher, using books provided by the school library, and getting help from their teacher if necessary. The work they are engaged upon is planned out at the beginning of the term by their teachers [possibly in consultation with the pupils] into sections each of which contains the amount that can reasonably be expected to be accomplished in so many weeks. At the end of each period an examination is held and the girls who pass go on to the next piece of work. Those who do not succeed take the work over again.

It is not only in history and geography that this plan is adopted, but in such subjects as Latin and German, science and mathematics.

Classes are held whenever it is found that every member of the form is in need of the same kind of help or information and call forth appreciation that the classes of our time often failed to elicit.

The pupils are thrown on their own efforts, and what is of far greater importance, they are free to help each other as much as they like. In fact they often work in couples.

This absence of class teaching brings about the possibility of letting each individual develop at his or her own rate. Granted a time limit to the work to be attempted, each pupil can plan her own time-table so that she can pay most attention to the subjects in which she is weakest, after accomplishing the work set in her favourite studies; or, on the other hand, she can make sure of a minimum of success in her weak subjects, and devote herself wholeheartedly to her favourites. Should a girl be obliged to be absent from illness she will not find on return that steps in progress have been missed, and her companions are far ahead of her. She just takes up the work where she left it.

It is not only in schools for the children of cultured families that such plans are taking root. In the Outwood and Kearsley Elementary School near Manchester the children from ten to fourteen have a weekly ideal of accomplishment put before them, and do the work at their own time. They keep a diary of all they have done, and talk over their successes or failures with their teachers. In all the schools I have seen where work of this kind is carried on two points stand out clearly, *i.e.*, the great industry and keen interest of the pupils. In one school indeed the energy put forth is so great that the headmistress sometimes has to interfere and insist on rest, but as a rule the joy created by independent free work makes it only too true that "the labour we delight in physics pain." But it may be asked: "Is not the teacher strained almost beyond endurance by these methods?" In the old days we could prepare a lesson on a given subject day by day, and could keep safely within its limits, preparing, if we were wise, for a few stray questions that might be asked, but how will it be if from fifteen to thirty eager young minds are all working separately on the topic, and make endless enquiries, demanding the solution of many difficulties?

Doubtless new methods do make greater demands upon the teacher's patience and knowledge, but at the same time the fact that his pupils have been turned into genuine seekers, and understand something of the difficulties of search sets him freer than he has ever been before from the false and

\* *e.g.* in the chapter on 'The Playway in Education' in Dr. Nunn's book; in Mr. MacMunn's 'Paths to Freedom'; in Mr. Simpson's 'Adventure in Education' and in the book recently published by Methuen 'Educational Experiments in England.'



foolish shame of being afraid to say to his pupil "I do not know." Dr. Nunn compares the teacher to an "idea-carrier" between the great world and the school microcosm, infecting his pupils imperceptibly with germs that may fructify into ideals of sound workmanship and devoted labour."

Say what we will, be as we may, excellent teachers on the old class system, we cannot say that our pupils have *as a rule* left us devoted to labour, whereas on the more modern system there is every sign of joy in work and readiness to carry it on when school days are over.

Another need which the rising generation clearly shows is the need for concentrated work on all studies or occupations that they delight in, and so we find springing up around us what may be called a system of intensive study. Here we get a blow struck at our old rigid time-tables, and the plan adopted in the school already mentioned is to take one subject as the chief one, week by week or fortnight by fortnight. Thus to take one example, history might be *the* lesson of the week. Then all the time that could possibly be spared from the fixed lessons of outside teachers, is devoted to history, other subjects being in abeyance for the time being, and the young students have the satisfaction of feeling that during that week they have made distinct advance in their grip of historical situations. Girls find that this system is of the greatest value especially in mathematics. The difficulty that might arise as to the distribution of the mistresses is met by giving different forms different subjects for intensive study.

These two plans of intensive study, and the abolition of classes are spreading rapidly in our schools, and are the very natural accompaniment of the measures of communist government that are becoming so wide-spread that whole counties such as Warwickshire are adopting them.

It is this stir of life, the vista before us of unending development, that makes the profession of teaching so alluring in the present day. It holds in the changes before us the hope that antagonism between teachers and pupils will vanish almost completely, and that young and old will be working together with one ideal before them, with a very real

joy in all they do together. The changed world, for which so many of us still hope in spite of all appearances to the contrary, is to come through the young, and through the young teachers. The old disrespect for the profession is dying out, and the poor salaries are becoming things of the past. Those who adopt the work of teacher and educator have a brighter prospect now than at any time in the past.

There is another need of the rising generation that has not been sufficiently emphasised, *i.e.*, the need of *leisure* to think and dream as well as both *intellectual* and *moral freedom*

If it were true when Matthew Arnold wrote the memorable lines, that

But we brought forth and rear'd in hours  
Of change, alarm, surprise,  
What shelter to grow ripe is ours  
What leisure to grow wise.

Like children bathing on the shore,  
Buried a wave beneath.

The second wave succeeds, before  
We have had time to breathe.

it is truer than ever now. Our girls at the best of our day-schools live in one perpetual rush, with never a moment to call their own, passing from one excitement to another, from study to games, from games to clubs, from clubs to more lessons, and they go wearied at last to bed, sometimes to a restless night, with never a moment provided for quiet thought.

In some way or another time for quiet concentrated thought must be found for our youth. For in very truth, in spite of every barrier and difficulty put up to freedom of thought, our young folks *are* thinking. Beneath an exterior that seems to imply carelessness, indifference and nothing but love of enjoyment, they are turning over in their minds our ways and plans. They are questioning our education, our creeds, and our morality, and strong criticism is the order of their day. Perhaps we are a little afraid to let them think lest the sceptre should depart from us, but our sceptre *has* to pass into their hands, and one of our most important duties is to provide them with the means for freedom of thought as well as freedom of action.



The need of leisure is shown in the demand of children for quiet times in schools in which they have a voice in the arrangement of religious services, and in the craving for solitude shown by many an adolescent.\*

What we, the passing and present generation, have to do is to provide space for the new generations to grow and develop. We need absolute sincerity, a sincerity that faces all our blunders and mistakes, and that offers a very genuine freedom to the child, the freedom to act, to work out his own impulses, to think his own thoughts, to dream his own dreams, and having found his best self, freedom to serve his fellow men. We must be most careful to

\* Mr. Edward Carpenter's lecture on "Rest" in the appendix to his new book "Paganism and Christianity" is warmly recommended.

give opportunity for the freedom *that the young need*, not merely the formal freedom which we adults may deem good for them.

To provide this freedom in our schools we need courage, and a deep faith in the child's possibilities, and we must be prepared for a transition period in which it seems to us as if everything were giving way, and our young folk growing turbulent, rude and outspoken.

They are but bringing to the light of day feelings and opinions that we held in dire restraint to work havoc in sub-consciousness; and as a closer understanding springs up between the old and the young, mutual respect and regard will come naturally and freely. The one foundation of all true consideration each for each is a deep, wide, unceasing sympathy.

ALICE WOODS.

## THE NEXT WAR.

EXTRACT from *The New Age*, November 4, 1920:—

"At Spa last April other things, it seems, were discussed besides the Versailles Treaty and the rights of small nations; among them being the question of Oil. The conversations have now resulted in an 'Oil Entente' between French and British capitalists, the former represented by Sir Basil Zaharoff, a Greek naturalised in France and resident in England, and the latter by the Anglo-Persian Oil Company, in which the British Government holds a controlling number of shares. The arrangement, we gather, is that France is to have 25 per cent. of the Mesopotamian output of oil, while the rest is to be disposed of at the discretion of the British Government. High policy, of course, is involved in all this; and *The Times* gave a hint of its direction when it remarked that the arrangement 'will provide competition in an industry in which it is badly needed.' When we recall the facts that the American Standard Oil Company has hitherto had a virtual monopoly of the world's oil supply, that it recently opened a branch in France in anticipation of the present 'Entente,' that some of its directors have been complaining that their Government was not backing

them up as the European Governments were backing up European capitalists, that a new President and policy are due in America, that the Standard Oil Company is one of the world's Great Powers and much more, therefore, the power behind the American President, the sum of the premisses can be easily calculated: it is the beginning of war. How soon the war now commercially declared will take to materialise in a more familiar form we are not prepared to publish; but, short of miracles, the time cannot be very long....

"We never exaggerate, as time will one day show; and it is therefore, with scientific precision that we affirm that the only means of preventing war between Europe and America within our readers' lifetime is to be found, and nowhere else, described in Major C. H. Douglas' *Economic Democracy* and *Credit-Power and Democracy*, both published by Messrs. Cecil Palmer, the former at 5s. and the latter at 7s. 6d. net. Twelve and six is not much to pay, and a few hours of study is not much to devote, to a synthetic analysis of the most dangerous situation mankind has ever been in; for, without the shadow of a doubt, a European-American war would mean the end of civilisation."



# John Dewey and His Influence

BY PROF. HERBERT W. SCHNEIDER.

WERE the proverbial visitor from Mars to visit the "schools of tomorrow" in America he might be struck first of all by their diversity. Each school bears a stamp of uniqueness; each has its own hobby. Here is one which emphasises natural development; there is one in which children are supposed to be "learning by doing." Another school exploits the play motive, and still another is based on the idea of freedom. Here children are put to work in shops and factories; there children are engaged in making gardens. A bewildering complexity of activity and multiplicity of method is obvious. Even a normal terrestrial visitor would be struck by this fact. Such at least is the impression which John and Evelyn Dewey's careful analysis of "Schools of To-morrow" must make on a reader. According to Dewey, these various tendencies in contemporary education are the logical outcome and development of the ideas of a number of European educational reformers. The emphasis on natural development is supposed to come directly from Rousseau. The idea of "learning by doing" is attributed largely to Pestalozzi. The educational use of play is attributed largely to Froebel, and the idea of freedom to Montessori.

But the visitor from Mars would not be satisfied with such an explanation, for he would be struck by a second fact—a fact which is so commonplace that a terrestrial visitor might overlook it—the fact, namely, that all of these schools have one thing in common: they are enthusiastically devoted to "the new education." To understand the spirit of the new education our visitor would have to turn not to Rousseau, nor to Pestalozzi, nor to Froebel, nor even to Montessori. He would have to turn to John Dewey. For no other American educator since the days of W. T. Harris

has had an influence at all comparable to Dewey's. Through his writings and lectures, through his experimental work, and through his disciples he has revolutionised the educational atmosphere of the United States and has made himself known in all parts of the globe. An understanding of recent educational experiments in the United States involves first of all an understanding of the main principles of Dewey's educational theory.

It is always dangerous to try to classify the ideas of a philosopher—especially one whose interests are as diverse as those of Dewey. But if I had to summarise Dewey's philosophy of education, I should say that it is dominated by three major interests or concepts: (1) modern science (especially experimental psychology), (2) modern industrialism, (3) democracy. These will at least furnish three convenient heads for our discussion.

Dewey is commonly located in the "psychological school" of modern educators. But what distinguishes him from psychologists of the Herbartian type is that he cut loose entirely from the traditional "states-of-consciousness" psychology, and was one of the first to see the revolutionary implications of comparative and experimental psychology. It was as early as 1893 that he wrote the following: "If I were asked to name the most needed of all reforms in the spirit of education I should say: 'Cease conceiving of education as mere preparation for later life, and make of it the full meaning of the present life.' And to add that only in this case does it become truly a preparation for after life is not the paradox it seems. An activity which does not have worth enough to be carried on for its own sake cannot be very effective as a preparation for something else....It (the new spirit in education) forms the habit of requiring that every



act be an outlet of the whole self, and it provides the instruments of such complete functioning." (*Philosophical Review*, vol. 2, p. 660.). Few educators realised at the time the revolutionary implications of such a theory. It was not until Dewey put these ideas into practice at the experimental school in Chicago, that their implications were suspected. One after another, the traditional elements of the school system were discarded. The neat rows of writing desks gave way to work benches of various descriptions; the orderly quiet school-room began to hum with "activity"; machines, tools, banks, stores, gardens and what not supplanted the old text books. Then it was that American educators began to ask: what is it all about? And then it was that the enthusiasm for the new education was kindled. Soon we find schools all over the country adopting manual training and "domestic science," educational plays and games, dancing, dramatics, "nature study," &c. The new era in education had dawned. But with all this enthusiasm one cannot help seeing a great deal of confusion in these multifarious attempts to put a new philosophy into practice. And for this reason a return to the theoretical, psychological principles of Dewey might prove useful in clearing up some of the new practical problems.

As indicated in the above quotation, the starting point of education for Dewey is not the demands of adult life, but the native impulses and interests of the child. These impulses and interests are not to be regarded as so many "capacities" or natural resources to be exploited for the sake of ends which adults may arbitrarily set up as desirable, nor are they to be merely humored as if they were self-directive. They are to be regarded as the early forms of a natural growth; as already embodying in them the principles of their own realisation. The business of the educator is analogous to that of the gardener. It is not the gardener's task to say what a given seed shall bring forth. It is his task to place the seed in an environment where its normal growth may proceed most favourably. In education the starting-point must be with the specific interests of each child, and the aim must be to give

those specific interests the elements necessary for their growth. But growth implies discipline. For growth must take place in an environment, which imposes upon the organism certain conditions in which and by which growth must proceed. It is only as an active interest is allowed to grow in the light of the conditions necessary for its complete realisation that education has really accomplished its purpose. This gives us a new conception of the child and of the school. The child is not primarily an empty mind to be filled by a "body of knowledge"; it is an active organism, whose instincts and interests are biologically determined, and whose growth consists in the continual interaction of this native activity with the environment in which it seeks to realise itself. And the school is the social environment in laboratory form, not the socially isolated institution which it traditionally has been. It represents social reconstruction from the standpoint of individual needs. Knowledge and mental discipline consists simply in the control of activity by the facts which condition its development. To achieve knowledge apart from the activities to which it is relevant is a psychological impossibility. For, to put it in logical rather than psychological terms, knowledge is not *of facts* but *of their applications*, and must therefore be acquired *in application*. This is the psychological principle which is fundamental to Dewey's whole philosophy of education. The discovery that a child learns better and more rapidly that in which he is interested is, of course, not a modern discovery, even though the attempt to apply it generally in school organisation is fairly recent. But the idea that the child has its own legitimate interests and that knowledge can only be achieved by the education of these interests is a modern discovery. And it was John Dewey who first made this the basic principle of educational reconstruction.

But is it practicable? That is the test to which Dewey himself put his theory. It is still too early, I believe, to answer this question. Dewey's own work at Chicago was epoch making in that it revealed the tremendous possibilities and the revolutionary character of the theory. But one



can hardly claim that it gave a final demonstration of its validity. One can see its fruits in most of the "schools of to-morrow," and their successes are at least a partial vindication of the theory. But it must be obvious also, that no school has so far realised Dewey's theory *in toto*. Various schools are working out various aspects of the theory. But it is not until some school shall embrace the theory in its entirety and carry it to its logical conclusion, that an intelligent judgment can be passed upon it. For it is still impossible to tell whether the failures of the new education are due to too much Dewey or to too little. To "learn by doing," for example, is an implication of Dewey's theory. But only too often "learning by doing" is conceived as merely a new method of presenting old subject matter, and the results are diminutive in proportion to the hopes which the theory had engendered, simply because the reorganisation was diminutive in proportion to that required by the theory. The child's interest in sport and play, to take another example, is too easily exploited. An arithmetic game may hold the children's interest, but arithmetic is learned not in its social applications, but merely as a means of playing a game. Examples might be multiplied which reveal honest, but fragmentary experiments in carrying out the psychological principles of Dewey, and because of the fragmentary character of our evidence our judgment must be tentative.

The chief obstacles to a thorough working out of these principles seem to be two: (1) the difficulty of discovering, evaluating and directing the specific interests of individual children (*i.e.*, difficulties due to ignorance of psychology); (2) the difficulty of keeping in view the end which educational reorganisation is to serve. The former is the greater practical difficulty, and can not be discussed in this article. The latter is more fundamental, and is relevant to our present discussion. For the end which Dewey keeps constantly in mind, and which other experimenters easily lose, is the development of the intelligent or scientific type of mind. Modern science does not mean for Dewey merely a new subject matter to be added to the curriculum it means a revolution in our mental habits.

It is the development of "scientific-mindedness" which is his chief concern. With almost heroic audacity he holds as a practical aim the idea that the same mental discipline which now characterises a few men in limited fields shall be a common trait of all men in the whole field of human life. I quote again one of Dewey's early essays not only because it is a fine expression of this ideal, but because it reveals how fundamental the idea of science is in Dewey's thinking: "We may entertain, if but for a moment the possibility of a time when the central study shall be human life itself; a time when science shall be less a quantity constant in itself and more a method for approaching and dealing with this human life; a time when language and literature as well as history shall be less realms of thought and emotion by themselves and more the record and instruments of this human life" (*Educational Review*, vol. 6 (1893), p. 321).

We come to the second controlling idea of Dewey's philosophy of education—modern industrialism. The term "the Industrial Revolution" is only a few decades old, and the general realisation that we are living in a "new era" economically speaking is still more recent. It is therefore all the more remarkable to find a man not merely using these terms in the early nineties, but using the fact which they express as a basis for educational reconstruction. Most of us to-day are familiar with the contrast between "school life" and "the practical world," between "academic problems" and "business problems," between "school-work" and "housework," &c. The contrast has become so familiar that we tend to take it for granted, or, if we realise that something is wrong, we content ourselves with shortening the time which a child "must spend in school," in order that it may do more justice to the serious business of life. But this contrast suggested to Dewey that our whole educational system is a misfit; that it represents a school system established under radically different economic conditions and surviving by sheer force of inertia, while the industrial life of the people has been revolutionised. The whole educational system must therefore be reconstructed in the light of the



revolutionary social life in which we now live. There was a time when industrial education was superfluous in the school because it was an integral part of domestic life. But industry is no longer a domestic affair (unless agriculture be included in "industry"); it is a separate social institution into which the youth is thrust with almost no preparation whatsoever, certainly with no understanding of the meaning, organisation and problems of industry. And at the same time industrial education never was more vital than now since our whole social and political order is basically an economic order. What more obvious, therefore, than the necessity for a thoroughgoing reorganisation of education? So much might be conceived as merely a plea for vocational education. But to simply add one more subject-matter (vocational training) to an already chaotic curriculum is far short of what Dewey has in mind. "The purpose of the readjustment of education to existing social conditions is not to substitute the acquiring of money or of bread and butter for the acquiring of information as an educational aim. It is to supply men and women who as they go forth from school shall be intelligent in the pursuit of the activities in which they engage. That a part of that intelligence will, however, have to do with the place which bread and butter actually occupy in the lives of people to-day, is a necessity. Those who fail to recognise this fact are still imbued, consciously or unconsciously with the intellectual prejudices of an aristocratic state. But the primary and fundamental problem is not to prepare individuals to work at particular callings, but to be vitally and sincerely interested in the calling upon which they must enter if they are not to be social parasites, and to be informed as to the social and scientific bearings of that calling. The aim is not to prepare breadwinners. But since men and women are normally engaged in breadwinning vocations, they need to be intelligent in the conduct of households, the care of children, the management of farms and shops, and in the political conduct of a democracy where industry is the prime factor" (*'Schools of To-morrow,'* pp. 248-9).

We come to the third controlling idea of Dewey's philosophy-democracy. The word is so loosely used that we must first note Dewey's use of the term. According to Dewey, "a democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race and national territory which kept men from perceiving the full import of their activity" (Dewey, *'Democracy and Education,'* p. 101). This definition of democracy is, I believe, even more profound than it sounds, it is obviously constructed in terms of, and for the sake of his educational philosophy. Nevertheless, I think a person who had never heard of Dewey's philosophy might find in this definition an honest attempt to understand democracy in its best, though not in its most common, sense. Democracy, thus defined, is obviously fundamental for any modern educational theory. Dewey regards it important enough for his own to entitle his volume on the philosophy of education *'Democracy and Education.'* A conception such as this is peculiarly timely just now, when our social life seems to be crystalising more and more into hard and fast groups, each with its own particular interests. According to Dewey the object of a democratic education is not merely to make an individual an intelligent participator in the life of his immediate group, but to bring the various groups into such constant interaction that no individual, no economic group, no nation could presume to live independently of others; that each would see in all the others a conditioning factor for its activities. Were this idea realised social life would be free, and social-mindedness would be a fact, instead of merely a moral ideal. One of the most important immediate implications of this idea is a radical reorganisation of subject matter. A child which learns a number of "subjects" (the three Rs, history, geography, &c.) has a very artificial and



unworkable idea of the world in which he lives. Human life is not in fact divided into a number of "subjects." Democracy, according to Dewey, implies that the child be confronted with human life itself. It will study not a number of disconnected "bodies of knowledge"; it will study the various forms of human association in their interactions. To say "study" is misleading; for, again, the child will learn human association not as so much subject-matter to be studied, but as an art in which he is participating, and the lessons it learns will be the lessons which participation in that art teaches it. Human life is learned only as it is lived experimentally—and precisely that is the function of the school.

Our discussion of democracy has led us back to the starting point of our discussion—that knowledge must be a working knowledge, acquired in the process of working for the purpose of putting it to work. And I think in this idea we may see the master motive which underlies even these three major concepts of Dewey's philosophy. The ultimate aim of education is to make human beings socially intelligent. That may sound like a platitude, but when we grasp its full meaning, when we realise that we are living in a new society, and that intelligence can only be achieved by reorganising education on the basis of this new society, the seeming platitude becomes a powerful principle of reconstruction.

Such at least it has become in the schools of America. It has already effected a revolution; and its more thorough application bids fair to achieve an even greater revolution. A new era has dawned. Whether it will be a better era, still remains to be seen. That it will be, is our faith. But whether it will be, experience alone can tell. "Here as elsewhere our greatest need is to make our theories submit to the test of practice, to experimental verification and at the same time, make our practice scientific—make it the embodiment of the most reasonable ideas we can reach. The ultimate test of the efficacy of any movement or method is the equal and continuous hold which it keeps upon both sides of this truth (Dewey, 'Chaos in Moral Training,' Popular Science Monthly, vol. 45, 1894, p. 443).

## LETTER TO THE EDITOR.

### REPRESSION AND INHIBITION.

DEAR SIR,—I suppose in these days, in which to open one's mouth is to reveal a "complex" to the initiated, it is almost dangerous to venture a comment upon the interpretation laid by some of your recent contributors upon the psycho-analytic conception of "repression." But to read these, and indeed a variety of the current lay-writers on this subject, is to receive the impression that we tread the road to mental disaster every time we inhibit an impulse, or (which is the same thing) choose one of two conflicting lines of action. Now, no one can do two things, simultaneously, which are incompatible. At every moment of our lives we are played upon by multitudinous stimuli, and at every moment there must be choice between an infinite number of possible reactions. Moreover, we can only make one harmonious reaction at a time. According to the terminology in vogue, all the others, I presume are "repressed." In any case, if this process were harmful, it would evidently be a sad look-out for humanity.

But there is reason to suppose that such a process must be given a place in the psychological scheme of things as being by no means harmful, but perfectly normal and necessary. There is a physiological principle overlooked by your contributors (and indeed by many analysts), which explains perfectly the *modus operandi* of what may be called normal *inhibition*, as opposed to repression. I stress these two terms. It may be seen at work quite low down in the scale of nervous organisation, in the sphere of reflexes alone. If two stimuli be applied simultaneously to a spinal dog, which by themselves would excite two reactions which cannot possibly occur together, *only one* reaction occurs—the most important. A dog, whose spinal cord has been severed, rendering it insensible, but with the lower nerve centres intact, is suspended by the body and a stimulus is applied to its back. The movements of scratching automatically take place. Soft pressure on the sole of the foot, however, will cause the "extensor



thrust," as in walking. But if *both* stimuli are applied, the muscles do not hesitate; the full "thrust" takes place, and there is no sign of a "scratch" reaction. Now, this is an extraordinarily important principle. Were it not for such a mechanism we should all be a bundle of "figets," or we might all go rigid with an effort to contract all muscles at once. Certainly there would be conflict and interference of movement. It is this, in fact, that enables us to behave as harmonious wholes, and not as disjointed bundles of reflexes. The phenomenon is known as "prepotence of reflexes," and it involves the automatic inhibition of reactions which are incompatible with the prepotent, or conquering one. Sherrington, who is the leader in this field, suggests an easy explanation of its mechanism. The nervous paths are, so to speak, "captured" by the triumphant reflex; and unsuccessful competitors are excluded, much like telephone subscribers when a trunk call holds the line. Now this process cannot possibly be harmful to the individual. Indeed it is essential to his life, and is the basis of muscular co-ordination.

Sherrington pushes his theory as far as the envisaging of ends, or aims, by the higher brain-centres functioning through the receptor sense-organs; but here, naturally, we leave the region of experimental physiology, to enter that of speculative psychology.

It is worth while pondering, however, this conception of *inhibition* as a normal and necessary accompaniment of action, if we wish to keep our heads before the storm raised by the psycho-analyst.

It is obvious that we must experience motives of conflicting orders, and what happens to those we reject? The assumption that these are in all cases bottled up to do mischief is absurd, both to scientific, and to common sense. Indeed, the pioneer analyst himself has never said that they do harm except when *unrecognised by consciousness*; and his cure is always to bring them to the surface, when they meet some other, and dominant motive (or are "dealt with," as the analyst says) and cease to bother.

No, it is not the repression of action that is the analyst's enemy, but the repression of thought, the refusal to face a desire. What happens when such a desire is met frankly in the mind, and the patient is "cured"? I venture to suggest that something occurs similar to the normal inhibition of the "scratch" reflex when cancelled by the "thrust." The unconscious wish meets its rival and its conqueror in consciousness; the latter becomes "prepotent" and automatically inhibits it. Henceforth these ideas always occur in unison, and the "repressed wish" offends no more. For Will is a phenomenon of constancy, and the principle motives in a man of character endure stably for a life-time. The Kingdom of God is incompatible with the works of the devil; and for the analyst (or for the amateur, as it more commonly is) to aver that in choosing the former we suffer by repression of the later, is tantamount to admitting the no less depressing alternative that by following the paths of Satan, we are repressing our desire for God.

I remain,

Your obedient servant,

C. A. CLAREMONT.

PRACTICAL DRESSMAKING. By Mrs. H. L. Dawkins. G. Bell & Son, Ltd. Price 2s. 6d.

MRS. DAWKINS has been for some years a teacher of dressmaking under the Wiltshire Education Committee. This book is the outcome of her experience and will prove of great service to all teachers of dressmaking who are seeking a really practical system of pattern drafting. No charts are used throughout the system and no elaborate apparatus is required. Pattern cutting, the dread of most dressmaking students, becomes under the guidance of Mrs. Dawkins an easy task, readily understood and of real utility to the students. We commend *Practical Dressmaking* to the many who desire to re-organise their classes and to introduce a system which is readily understood by the average student.



# International Notes

## Austria

*Article in Neue Freie Presse, Vienna, Sept. 16.*

### NEW METHODS IN THE ELEMENTARY SCHOOLS.

With the school year which is just beginning education will be run on new lines. These have been practised during the last year in various State educational institutions and in the training colleges as well as in different experimental classes. The Reforms are to concern the four or five lower classes in Elementary schools. The main points are :—

I. No time-table.—The morning will now be devoted to a single subject, which will be chosen from the immediate surroundings of the pupils or from the events of the day. For example, the present floods in Austria.

Subjects will no longer be taught in water-tight compartments, e.g., History, Natural History, Natural Science and Geography are all combined in one idea "Science of home and life," and all other school activities will be grouped round the original subject under consideration.

The children are to work things out for themselves. We need not change subjects when the bell rings. A lesson will last as long as the subject does, and the attention and interest of the children.

Nevertheless the proper number of hours weekly must be devoted to each subject, though these will not be evenly divided as formerly. The teacher will decide the day and hour he wishes to teach subjects.

II. Activity.—The scholar is no longer to sit passively and imbibe information. He is to acquire knowledge actively. This does not mean "handwork" which is not a school subject, but belongs to the workroom, and is not given in an elementary school.

Independent work on the part of the pupil is to be the main point, and hand

work must come in where necessary and possible.

For example if the railway is the subject of the lesson, the children and teacher will go to a station. School outings are very necessary to prevent instruction being merely verbal.

III. The number of hours devoted to religious instruction would not be reduced, but here also methods would be reformed.

Teachers were to be requested to use as much old material as possible, in view of the great scarcity of all school necessities. There is at present a strike of booksellers, and all bookshops are closed. Books anyhow are dreadfully dear, so that the new less-bookish methods have that also in their favour. 'Parents' Societies' are requested to co-operate.

*Re School outings.*—In Vienna the trams will be asked to co-operate. As things are at present, schools cannot have special trams reserved, but cheaper fares may be arranged for hours when the trams are not usually crowded. Negotiations are in progress with the State railway for facilities. They hope eventually to have free railway tickets for such outings.

Although the younger teachers are idealistically prepared to follow the new directions, the older ones are not. Nevertheless, these are not being dismissed on that account.

(Report of interview with Under Secretary of State for Education, Glöchel.)

## New South Wales

The Government here is very much to the fore in taking up the new educational ideas, and some of the State schools are conducted on quite modern lines. The training and practice schools for teachers are surprisingly up-to-date, so that in a few years the state schools all over N.S. Wales at least will be governed by a head master or mistress who has been trained in



right ideals of teaching. At present there are a good many old-fashioned masters and mistresses, but a very good sprinkling exists of the idealists. Mr. Board the director of Education in this State is an enthusiast; and most desirous of promoting the new ideals and methods. Our Government supervises all the private as well as the State schools. Private schools must be registered, and submit to examinations and visits by State inspectors. Also Government examinations have been substituted for the old Junior and Senior Examinations conducted by the University authorities to which the pupils of our private schools need to look as the aim of their studies. Some people think that the Government is nationalising education, that in time there will be no need or room for the private schools, but a great many of us think that the private schools *must* be retained, in order for a more free effort than would be possible if the whole of the educational establishments were standardised.

## BOOK REVIEWS

THE NEW EDUCATION. (A critical presentation of the New Scheme of Education for London. By L. Haden Guest, M.C., M.R.C.S., &c. Hodder & Stoughton. 2s.)

IN this little book, the whole value of which lies in the word "critical," Dr. Guest brings to many of us the comforting assurance that we are no longer voices crying in the wilderness, and that soon we shall be shouting with the multitude.

For here is set forth clearly and simply the need for the following reforms:—

(1) The "broad highway... along which the whole democracy of the country can march," rather than the ladder on whose narrow rungs the few might painfully climb.

(2) The alteration of the building ideal, so that we may no longer have solid and massive structures, built "to defy the wear of centuries," but buildings which

may easily be adapted and altered as times and ideals change.

(3) The moving of schools out of London altogether into the pure air and freedom and wide spaces of the country.

On this last point the chapter by Mr. R. B. Henderson is one of the most inspiring things we have read for a long time. He even arrives at a solution of the transport difficulty. Our present system of piling one Department on the top of another has little to be said for it. We want more lightly constructed buildings, on one floor. There are elementary schools in London in use at the present moment, dangerous and dark and already "condemned," but so strongly built that the cost and labour of pulling them to pieces will be fabulous.

There is little in the book about training colleges or mixed schools. Yet the need for well-trained teachers is acute, and, in spite of all discouragements, there is no finer ideal for boys and girls, for men and women, than co-education.

There is no longer any need to insist on smaller classes; on that point at last all are agreed, but the rate of progress is unfortunately slow, partly by reason of the large class-rooms in the schools which "defy the wear of centuries."

The chapter on the Nursery School by that great child-lover Margaret Macmillan, adds grace and charm to the book. "Above all and before all one should look in on troops of lovely children, and on bands of happy girls and genial women in charge of them. I don't know why such people should be hidden and kept where the eye of day cannot reach. Being pretty and wholesome to look at, surely the greater the numbers who see them the better." There is a thought indeed, the practical realisation of which may be seen any day in the Macmillan Nursery School at Deptford.

We are grateful to Dr. Guest and his contributors for giving us such a sound and reasoned exposition of the points in the scheme. As the book is not costly, it should be widely read.

SUSAN PLATT.



A DOMINIE IN DOUBT. By A. S. Neill.  
Herbert Jenkins, London. 5s. net.

MR. NEILL is a man of great courage, ready to make sacrifices. If he had been out merely to "sell," he would have gone on with increasingly hilarious sequels to 'A Dominie's Log.' Instead he uses an adaptation of his old medium to interpret and to lighten a newer and much deeper theory of education, based principally on the revelations of psycho-analysis. I remember no such contrast in any other work of serious value as that between the comic and the explanatory sides of this book. But the times are new, needs are new, and to fit them new literary and art forms must be devised. Mr. Neill will be accused of cruelty; but even if it is so, that's better than a trim conventionality that leaves people asleep. We have come to see that the struggle between mind and matter can only end in further disaster if some newer view of mental reactions—some view which must at least broadly resemble that of Mr. Neill—does not come to the world's rescue. The obvious though unstated object of this book is to go straight to the wider world itself—to appeal to the mass of reasonably intelligent readers, to revise for them their views of the workings of the human mind, as a small, though rapidly extending number of thinkers have already revised their own. It is, as I have said, a bold stroke, but my sympathy is with Mr. Neill.

These matters are of paramount importance—and even the simplest souls must somehow be got to realise their importance, if not—possibly this would be asking too much—to grasp their essential principles. Judged from this point of view Mr. Neill's book is a very strong book. It is simple, forcible and direct. It does not mislead the timid mind by those piled-up qualifications which while helping to a particular sort of formal truth, often lead to a general misconception. Here you can see both forest and trees, but especially forest. The lighter part of the book I found charming. Dauvit is perhaps the best-drawn character in the *dramatis personae* of the interludes. But there are good persons and good things in plenty—including many delightfully inappropriate jokes.

By the way I don't quite accept the author's reading of the causation of laughter—or rather while accepting its broad truth, I have doubts as to its universal application. Anyhow it seems to me that the best laughter at least is capable of some of the quite rational explanations of Bergson and George Meredith, and the worst, while depending in some measure on individual complexes, has too much of crowd psychology about it to be easily measurable on a single pair of scales. But that's a detail, and its only on the smaller details that I find myself differing from Mr. Neill. It is a strong, live and honest book that should do much good. NORMAN MACMUNN.

THE NEW PSYCHOLOGY AND ITS RELATION TO LIFE. By A. G. Tansley. George Allen & Unwin, Ltd. 10s. 6d. net.

THIS book is an admirable first book on the new psychology. It links together what we might call the "conation" psychology and the "dynamic" psychology, or better still, the psychology of the conscious and the psychology of the unconscious. Thus a chapter on Complexes follows one on Specific Response.

To-day one is apt to turn to a new writer's chapters on dreams to find out where he stands.

Page 121.

"But we must express the view that the Freudian theory is conceived on too narrow lines."

Then he goes on to relate a dream a woman had about grubs, and says that her dream was "simply an expression of the house-bed-vermin complex." We doubt it. Our dreams do not deal with trifles.

Page 126.

"The *material* of dreams is taken from the past, their psychological *meaning* often points to the future."

Thus we see that Mr. Tansley can accept from both Freud and Jung.

It is a good book. One of its best features is that it brings in the herd instinct. A strange feature is that in his chapter on the Ego Instinct, Mr. Tansley does not mention Adler. We are glad to see that he gives prominence to Dr. Bernard Hart's work.



# The New Schools

BY AD. FERRIERE.

**T**HE New Schools, in French, Ecoles Nouvelles, are the finished product of the great pedagogues of the past, Rousseau, Pestalozzi, and many others and sequels to the 'Philantropina' of Planta, Salzmann, Basedow, Fellenberg and others. They have attained considerable importance to-day when history's ancient river has joined the torrent of modern research—in our case, research in child psychology.

The New Schools have a threefold purpose: to satisfy the spontaneous psychological needs of the child's mind; to prepare the child for the life of to-day, or rather, of to-morrow; and finally, to enable it to realise of its own accord, the universal spiritual values which are independent of time and place: Truth, Virtue and Beauty.

The term "New School," was introduced by Dr. Cecil Reddie who founded the first educational venture of this kind in 1889 at Abbotsholme in Derbyshire. The sociologist Edmond Demolins transplanted it on to French soil in 1899 and opened the Ecole des Roches in Verneuil on the Avre (Eure). In Germany, Dr. Herman Lietz called his schools "Land-Erziehungsheime" (Country Educating Homes). The very newest schools of this kind, though, at any rate those which introduced self-government throughout the whole of the school community, bear the name of "Freie Schulgemeinden." Dr. Gustav Wyneken, in his remarkable book, 'Schule und Jugendkultur,'\* has in some sort defined the spiritual essence of the philosophy of the new education. It is not easy to characterise the New Schools. A number of institutes adopt the term of "New School"

without in any way approaching the type of school that has consecrated this term. People say hypocrisy is the homage vice pays to virtue. The name of "New School" as an advertisement does homage to the regard paid to the educational ventures that are really inspired with modern, scientific pedagogical effort.

There can be no harm in calling the attention of the public to this, though we feel inclined to add: Beware of imitations! But how are we to discriminate between the true and false, if we understand nothing of the matter, and if we are enticed by school directors, after the pattern of professional politicians, by fine promises, and plans that sound splendid on paper? Here then, the International Bureau for New Schools can offer its services to public opinion.

The aim of this Bureau, inaugurated in 1899 and organised in 1912, is to establish relations, for the purpose of mutual scientific aid between all the different New Schools; to collect documents with reference to this and to make use of the psychological experiments made in these laboratories of future pedagogy.

The Bureau is at Les Pléiades sur Blonay (Vaud, Switzerland). Its sphere of activity increases from year to year and now comprises more than a hundred schools distributed all over the world. Before the war, in 1913, the correspondence had entailed more than two thousand letters. The numerous documents—thousands of catalogue notes—among them a number of manuscripts of which only one copy existed, were unfortunately destroyed by fire on April 1, 1918. The director has, as far as lay in his power, since been endeavouring to procure duplicates.

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\* Jena, Diederichs, 1913.



The publications of the International Bureau for New Schools\* are the fruit of protracted study, they are unfortunately not so numerous as could be desired from the point of view of educational progress; for the necessary funds are lacking. The principles indicated have arisen from practice and observation; practice and experiments again, are in accordance with these principles. A desire to help the educators is everywhere to the fore, and a wish to bring the new educational possibilities of the New School, restricted in quantity, but not in quality, within notice of the public schools.

Their experiences will bear fruit, in spite of the entirely peculiar conditions under which they work, for knowledge of the child is always and everywhere the same, and the facts prove that true knowledge expands and enriches the healthy, moral instincts innate in the soul of the people. That is why the general schools, as they now stand, must pass away, as they are built up on half-knowledge. Instead of liberating, they enslave. They have conserved the medieval love of coercion, instead of placing themselves at the service of the enrichment of the spirit. They tend to stifle natural vitality instead of promoting its growth and power. They offer no equipment for life.

What does the New School—revolutionary in its time, but traditional in spirit—wish to substitute for the present school? In the preface of a book† published in 1915,

\* *Projet d'Ecole Nouvelle, Foyer solidariste, 1909* at Delachaux at Niestlé, Neuchâtel.—*Les Ecoles Nouvelles, L'Education*, Paris, December, 1910.—*L'Education Nouvelle théorique et pratique, Revue psychologique*, Brussels, June, 1910.—*Les Ecoles Nouvelles à la campagne, Revue illustrée*, Paris, September 25th–October 10th and 25th, 1911.—*Cœnobiums éducatifs, Cœnobium*, Lugano, December, 1911.—*L'Education Nouvelle, Rapports du 1er Congrès international de pédologie*, Vol. II., p. 470, Brussels, 1911.—*Les principales Ecoles Nouvelles, Intermédiaire des Educateurs*, Geneva, June, 1913, *The New Schools in Europe, The pedagogical Seminary*, December, 1918, Vol. XXV., pp. 397–406, etc.—All the anonymous books and articles mentioned in these notes were published by the director. A complete bibliography would contain over 300 shorter articles that have appeared in different papers and magazines, but mostly in the "Education," in Paris.

† A Faria de Vasconcellos, *Une école nouvelle en Belgique, Collection d'actualités pédagogiques* Neuchâtel, Delachaux et Niestlé, 1915.

we tried to give a description of the New School, founded on actual fact. Several longer visits paid to the most important New Schools in different countries, showed us what distinguishes them from the customary schools, not only in the fundamental principles, these are invisible and impalpable to many and any so-called pedagogue may pretend to adhere to them, but in actual tangible examples.

The New School is, above all, a boarding school in the country, that retains the character of a family and where the personal experience of the child is the basis as well for the intellectual education—promoted through instruction in manual work—as for moral education through the practice of the principles of self-government.

This is the minimum programme. The maximum will be defined below, and, we may add, that a school incapable of realising at least half of the New School principles, cannot be recognised by the International Bureau for New Schools.

#### I.

(1) The New School is a laboratory for experimental pedagogy. Its endeavour is to offer enlightenment and pioneer suggestions to public schools by proving the means employed by the results achieved in modern pedagogy, and by making the aim to which it aspires designed so as to satisfy the spiritual and material needs of life. The greater number of New Schools publish yearly magazines with accounts of their activities and the fruits of their experience.

(2) The New School is a boarding school, as really effective education can only be attempted in unrestricted influence of the surroundings in which the child grows up and matures. By this we do not mean to state that the boarding school is in general our ideal—far from it. The influence of the family, in so far as it is a healthy influence, is preferable to the best of boarding schools.

(3) The New School is in the country as that provides the most natural surroundings for a child. The influence of nature with the possibilities offered for primitive occupations and work in the fields are the best means for achieving good physical and moral results. For intellectual and artistic



development (museums, theatres and lectures, &c.) the proximity of a town is advisable.

(4) Pupils of a New School live in separate houses in groups from 10 to 15 which are under the moral and material care of a teacher and his wife, or other female members of the staff. The children should not miss either the atmosphere of home or a woman's influence. After some weeks at school, the pupils usually choose the family to which they wish to belong according to their inclination or sympathy. A division into smaller groups is preferred because an adult cannot get into close contact with children nor have any lasting influence on them, if he has too many committed to his care.

(5) Co-education in boarding schools, reaching to the highest classes, has proved remarkably successful, wherever it has been introduced under favourable material conditions,\* and has proved of great service in the mental and moral education of both boys and girls. The psycho-sexual anomalies so disastrous for the moral development of boys are practically excluded from co-educational schools.†

(6) The New Schools have introduced a regular training of at least 1½ hours daily in some handicraft, usually from 2 to 4 o'clock in the afternoon. The aim in this compulsory work is an educational one,‡ the work is for individual or general use, rather than as if for a profession.

(7) Among handicrafts, carpentry takes the foremost place, as it develops manual skill and steadiness as well as a sense for exact observation, sincerity and self-control. Cultivation of the soil and the care of animal pets are part of the category of the ancestral occupations that every child loves and that should be encouraged as much as possible. Direct investigation of

animate nature serves as a preliminary step to the knowledge of human nature, physically and psychologically.

(8) Besides the regular curriculum, time must be devoted to optional work which develops the child's taste, inventive powers and ingenuity. Each pupil must choose some kind of work, but the kind is left to his choice, and he then devotes himself to it under control of the teacher.

(9) Gymnastics\* in the open air, entirely or partially nude serve to develop the body, as do games and sport. The verdict of doctors and experts of hygiene agree as to the advantages of exercising in the nude, not only from the physical point of view (air and sun baths), but also from the moral, as eliminating unhealthy curiosity.†

(10) Journeys on foot or bicycle, camping out over night and preparation of meals by the children themselves, play a great part in the New Schools. They harden the body, develop a strong social feeling and offer much opportunity for mutual help. These excursions are carefully prepared beforehand and supplement and aid study.

## II.

(11) As to intellectual education, the New Schools seek to develop the power of independent reasoning rather than an accumulation of memory work. The critical powers are cultivated through the use of scientific methods: observation, hypothesis, verification, law. A foundation of obligatory study tends to develop the mental faculty of the child from within under the influence and with the help of its surroundings and of books. Encyclopædic teaching is, as a matter of course, avoided.

(12) The general curriculum is supplemented by specialisation. This is at first spontaneous, through encouragement of the child's favourite occupations;‡ later systematic, through promoting and developing the interests and capacities of boys and girls with regard to their future professions.

\* See: Co-éducation. Semaine littéraire, Geneva, February 20th, 1909.—Les conditions de succès de la co-éducation dans les internats, Communications au 1<sup>er</sup> Congrès international de pédologie, Vol. 1., p. 411, Brussels, 1911.—Co-éducation et mariage, Foi et Vie, Paris, June 1st–15th, 1914.

† See: Burnett. La co-éducation dans les écoles secondaires, Lille, Robbe, 1912.

‡ See: La valeur morale des Travaux manuels Rapports du Ilième Congrès international d'éducation morale, Vol. 1., p. 488 La Haye, 1912.

\* See for example: Georges Hébert, L'éducation physique ou l'entraînement complet par la méthode naturelle, Paris, Vuibert, 1913.

† See: L'Hygiène dans les Ecoles Nouvelles, Annales suisses d'hygiène scolaire, Zürich, Zürcher, and Furrer, 1916. Essay of 100 pages, illustrated.

‡ See: La loi biogénétique et l'éducation, Archives de psychologie, Geneva, March 1910.



(13) The teaching is based on facts and experiments. Children acquire knowledge through personal observation. Visiting factories, museums, social institutions, manual work, &c., or, where this is not possible, from the experience of others from books. In everything theory follows practice, it never precedes it.

(14) The teaching relies therefore on the personal activity of the child. That calls for close co-operation of the teaching of drawing\* and other handicrafts† with purely intellectual work.

(15) The teaching considers, too, the instinctive interests of the child.‡ Between the ages of 4-6, is the age of varying interests, the play ages§; from 7-9, the age of interest in objects of the immediate surroundings; from 10-12, interest centres round concrete persons or objects of a definite nature, it is the age of monographs; from 13-15 is the age for abstract interests roused by direct experience; from 16-18 comes the age of complex abstract interests: social, psychological or philosophical.|| Actual events of school life, or of life outside offer themes for occasional lessons and discussions with big and little alike and are much stressed in the New School.

(16) Individual work done independently by the pupils is research through facts, newspapers, books, &c., classification (according to a logical scheme adapted to their ages) of documents of all kinds, as well as preparation for lectures held in class.

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\* See: *L'enseignement du dessin au point de vue philosophique*. "Aujourd'hui," Geneva, September 1917.

† See: *Biogenetik und Arbeitsschule*, Beyer & Sohn, Langensalza, 1912. *Les Fondements psychologiques de l'école de travail*, *Revue psychologique*, Brussels, July 1914. *L'école et les revendications de la psychologie*, *L'Education*, Paris, March and June 1917. These three studies contain the essential in child psychology with regard to the practice of education.

‡ See: *Pédagogie de l'intérêt et pédagogie de l'effort*, *Semaine littéraire*, Geneva, January 10th, 1914.

§ See: *L'éducation par la Liberté dans les Case dei Bambini*, *Coenobium*, Lugano, November 1912.

|| For details see: *Les Fondements psychologiques de l'Ecole de travail*, mentioned above.—*Transformons l'Ecole* Ed. Azed, Bâle, 1920.

(17) Collective work is exchange and filing of documents extracts from which are worked out in a richly illustrated copy-book the pride of each pupil and a perfect substitute for text-books of all kinds.

(18) In the New School, the intellectual teaching is limited mostly to the mornings, mostly from 8 to 12 o'clock. For individual work the afternoon is used. The time varies with the age of the pupil, one or two hours, usually from 4.30 to 6 o'clock. Children under 10 years of age do no independent preparation of any kind. Learning gradually, how to work systematically or independently, is one of the chief aims of the New School.

(19) Only a few subjects are studied each day, mostly just one or two. Variety and vivacity in teaching does not depend on a continual change of subject, but on the way of treating and presenting it alone. Different forms of activity are therefore called into play, in rotation.

(20) Only a few branches too,\* are taught during the month or even term. A system of courses, so-called, similar to those of the universities enables each pupil to have his own time-table.

### III.

(21) Moral education, like intellectual education, must not be through authority exercised from without, but must come from within, through experience, a gradual use of the sense of judgment and through liberty. Based on this, some New Schools have applied the system of Junior Republics. A general assembly consisting of the director, the teachers, pupils, and even in some cases adult cultivated co-operators conduct the school. The regulations are drawn up by them to organise the life and work of the community with a view to its special aim. This system that is highly educative when it can be applied, necessitates predominant moral influence of the

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\* See: Hermann Tobler, *De l'Economie des forces dans l'horaire scolaire*, *L'Education*, Lausanne, February 16th 1918, and *L'Education*, Paris, June-September 1918, reproduced in *Transformons l'Ecole* 1920.



director on the natural "leaders" of the little republic.\*

(22) Where this perfectly democratic system does not exist, most New Schools are organised on constitutionally monarchic lines. The pupils elect their leaders, or prefects on whom a certain amount of social responsibility rests. In every day life, children prefer this supervision to that of adults and the responsibility the leadership incurs is an excellent training for citizenship.†

(23) A great variety of social duties affords effective opportunity for mutual aid. These duties for the service of the community are confided to all the little citizens in turn.

(24) A positive reward or recognition is afforded those minds with a creative tendency by the opportunity offered them to develop these creative powers. Distinctions of this kind are awarded for independent work only and promote the spirit of initiative. Exhibitions are held from time to time of independent work, and competitions are opened for manual, scientific and literary work, so-called prize-work.

(25) Punishments or reprimands are correlated to the faults committed. They enable the child, through adequate means, to gradually attain the desired aim more successfully, which it had either not, or only imperfectly attained. There are so-called legal punishments for smaller failings, administered by the children themselves. Serious failings are looked upon by the adults as psychopathological cases and are dealt with direct by an interview between the culprit and the director of the school.

(26) Emulation is encouraged by comparison with earlier work of the same pupil, more than by comparison with the work of others.

(27) The New School, as Ellen Key says\* is to be "a place of beauty." Order is the first stipulation and starting point. Industrial art expressed in their surroundings and practised by the pupils themselves opens up the way to fine art that can rouse the noblest emotion in artistic natures.

(28) Music in concert, singing or orchestra has a deep and pure influence in those that love and practice it. The emotion aroused thereby, which strengthens a sense of unity, should be familiar to every child.

(29) The education of moral consciousness should be promoted in smaller children by story telling that awakens spontaneous response and arouses a true and valuable judgment, which if constantly repeated and emphasised, will lead to a feeling of responsibility for themselves and others. Reading aloud in the evenings at most New Schools serves this purpose.

(30) The education of practical reasoning in the older children is best achieved by reflection and study of the natural laws of mental individual and social progress.† Most New Schools observe a non-confessional‡ or inter-confessional religious attitude with much tolerance of diverse ideals, provided that they tend to progress of spirit.

These thirty characteristic features; drawn from actual experience of the New Schools, enable us to "standardise" them, if we may use this expression. Parents can easily convince themselves after a short visit to a school, as to whether it is really a New School to which they mean to send their child. This procedure is doubtless somewhat arbitrary, but putting theory into practice always bears this character. The less arbitrary the interpretation of the above scale of values is, the better. We have tried to stress this.

\* See: *Le Self-government scolaire Communications du 1<sup>er</sup> Congrès international de Pédologie*, vol. I., p. 408, Brussels, 1911, and the articles on the new education and working schools, cited above. Much inspiration can also be obtained from William R. George, *The Junior Republic*, New York, Appleton 1912 and from Dr. Fr. Gunder, *Le mouvement des écoles nouvelles en Angleterre et en France*, Paris, Larousse, 1910 (out of print); the more complete German edition is: *Landerziehungsheime und Freie Schulgemeinden*, Leipzig, Klinkhardt, 1916.

† See: *L'Education nationale pratique*, Carmel, Geneva, March 1917, in German in "Schweizerland" Coire, November 1916.

\* On Ellen Key, see our study in *l'Educateur moderne*, Paris, July 1912, and in *Intermédiaire des Educateurs*, Geneva, June 1913.

† See our book: *La loi du Progrès en biologie et en sociologie*, Paris, Giard et Brière, 1915 (work crowned by the university of Geneva) or the critical account of it by Edw. Peeters in the *Coenobium*, Lugano, Jan. and Feb. 1917.

‡ See: *La Science et la Foi*, Neuchâtel, Delachaux et Niestlé, 1912. *L'Enfant et la Religion*, "Aujourd'hui," Geneva, Feb. 1919.



A similar means of procedure is quite customary in an entirely different sphere, for instance, in the trial of the speed and capacity of a motor-car. If this method usual with machinery, why not—*mutatis mutandis*—with psychology and education?

It might indeed be less severe by allowing for the possibility that a school might be able to realise one or other of the conditions in part only. To add one or two more examples.

Let us take six of the best known New Schools and mark their particular characteristics by numbers in accordance with the above 30 points. If the numbers are in brackets, it implies that in that point the school only half covers the demand.\*

ABBOTSHOLME (England), Head Master : Dr. Cecil Reddie : 1, 2, 3, 6, 7, 9, 10, 11, (12), 13, 14, 15, (16), 17, 18, 22, 23, (24), 25, 26, 27, 28, 29, 30. Total amount, 22½.

BEDALES SCHOOL (England), Head Master : Director J. H. Badley : 1, 2, 3, (4), 5, 6, 7, 8, 9, 10, 11, 12, 13, (14), (15), (16), 17, 18, 22, 23, 24, 25, 26, 27, 28, 29, 30. Total amount, 25.

ECOLE DES ROCHES (France), Director G. Bertier : 1, 2, 3, (4), 6, (7), (8), (9), (10), 11, (13), (18), 22, 23, 24, 25, 26, 27, 28, 29, 30. Total amount, 17½.

DR. HERMANN LIETZ SCHOOLS (Germany) : 1, 2, 3, 4, 5, 6, 7, (8), 9, 10, 11, (12), 13, 17, 18, 22-30. Total amount, 22.

ODENWALD SCHOOL (Germany), Director M. P. Geheeb : 1-30. Total amount, 30.

ECOLE DE BIERGES (Belgium), Director M. Faria de Vasconcellos : all the points, excepting (4) and 5 from reasons independent of the founders wish. Total amount, 28½.

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\* The following indications apply to the first term of 1914. The war may have altered the appearance of many of these schools and has made one disappear, at least for the present, that of Bierges, in Belgium.

These numbers naturally do not in any way prove the merit of the particular school. That—it is hardly necessary to mention—depends, first of all, on the psychological and moral worth of its director. A school is an instrument. A good worker is able to make a work of art even with the most primitive of tools, while a clumsy one might turn out a thoroughly bad piece of work with the most perfect instrument. We know directors of New Schools who are but mediocre pedagogues, and we know others, even in official schools, bound to the smallest details by regulations from without, and yet they are geniuses in reform and first-rate educators.

From our list of 30 points, we see that several schools bearing the name of New Schools in the *Intermédiaire des Educateurs*, June 1913, have no right to this name. On the other hand, more and more schools will be opened that will either deserve it or not. We ask their directors most urgently to keep us posted up with news of their work, their aims and their reforms. Everything that concerns the encouragement of initiative, education through manual work, self-government, open air schools, those advocating sun cures, &c., all this is of great interest to the International Bureau for New Schools.

We intend to publish essays from time to time on these particular questions for which we could use communications of the above character either partially or entirely. In this way, school reform, the necessity for which is now greater than ever, can construct itself slowly, but surely, on a basis of practical experience, much to the benefit of the spiritual and intellectual development of the child.



# Corporal Correction League

We have received a circular from the Corporal Correction League, Liverpool. Here are a few excerpts :—

“ Know, then, that the *surest* way to make your children have respect and obedience is to whip them, if naughty. It is *most* important to begin when children are quite young, for then they do not fully understand kind words, and as they are made then in character, so will they be when they grow up....(with your hand only) whip them, over your knee as our grandmothers did, where, and in the humbling way that, they will feel shame as well as pain, and take time in uncovering a child for the whipping, so that it may feel the disgrace the more, and show no temper over any of your action, stopping in the middle of the chastisement to tell the child again—having told it beforehand—why it is being punished. Give, say, in force according to child's age, ten slaps to begin with, then a second talking to—with the child still uncovered over your knee—then, say, six more slaps. Between the first talking-to, the preparation, first slapping, second talking-to, and second slapping, about five minutes should be taken. It will be found further helpful in impressing the all-important feeling of disgrace, by letting the child refix its own clothes, if at all old enough.

“ You can repeat this safe form of whipping if obstinacy continues. And whip a girl in this old-fashioned way just as much as a boy, and do not stop as your children grow older (say, up to fifteen years of age), if such correction is still needed....

“ What the hand method of whipping lacks in pain as children grow older will, as a rule, be made up by the increased feeling of shame. If not in any case, then a heelless slipper, or a short, broad, medium-thick strap (either for safe preference to the cane or birch-rod) should be used, but only when the hand has hopelessly failed.... And always whip as privately as possible.”

Testimonials follow, from Sir Dyce Duckworth, M.D., a Chief Magistrate, an English School Principal, eight mothers, and sundry newspapers.

## The Conscious Purpose.

The promoters of this League are decent kindly citizens who believe that they are working for the best. Thousands of parents teachers, ministers, magistrates would agree that the League's methods are sound. Not many doctors would, for the medical profession is on the whole a humane profession, averse to cruelty.

Psychologists know that the methods of the League are disastrous to children. We have grown out of the idea that a child must be moulded in character, and we have abundant proof that punishment makes criminals and neurotics in thousands.

Bernard Shaw in one of his books says : “ The vilest abortionist is he who tries to mould a child's character.”

## Punishment.

In these columns we have given the case against punishment, but it is worth repeating. When a child is “ naughty ” his naughtiness is, in nine cases out of ten, caused by an unconscious impulse. The child is therefore not responsible for his naughtiness, and to punish him is as barbarous as to flog an insane person. Again if the reason lies in the unconscious the punishment, which aims at improving the mind, merely touches the conscious mind. Fear of a caning will make a boy give up a form of naughtiness, but the *source* of the naughtiness remains untouched, and the unconscious impulse will seek another outlet.

## The Parent.

According to the League the parent should claim to fashion a child's life. The demand is that the child will obey adult laws, accept a ready-made code of ethics. This way lies retrogression. The new generation is going beyond us ; it is to carry on the work of civilisation. Think of the superb arrogance of this generation ! We have failed to keep the world out of primitive slaughtering ; we have failed to abolish the slavery of the masses ; we have failed to make Christianity a living thing.



And yet we have parents attempting to make little children in their own image.

There is a deep psychological reason why parents should welcome the coercive system. The old leader of the wolf pack refuses to allow his young rivals to live. The young are the rivals of the old, even in the most loving home-circle. And it is but human for the old to endeavour to keep the young in their power.

### Projection.

It must be borne in mind that the man who punishes a child is at war with himself . . . . always. When the child is naughty the parent is angry because of the naughtiness in himself. Thus the flogging parent or teacher is psychically flogging that part of himself which he disapproves of. The man without sin cannot cast the first stone.

Hence this unfortunate pamphlet, unknown to its well-meaning authors, is an appeal to parents to cast their own burdens on their children.

### The Ultimate Evil.

The alarming factor is that the child gradually comes to believe in punishment. At first a child refrains from being naughty because father would disapprove. Later he subjectively incorporates his father and mother images into his psyche, and these images become his conscience. Thus he refrains from naughtiness because the parent in his own soul disapproves. Having incorporated a beating father and mother, the child will henceforward be a potential flogger. Thus most young parents hand on to their children the treatment they themselves received from their parents. So the wretched story of the avenging father is retold in every generation.

There are other ways in which the punished child may develop. He may go through life a miserable Masochist, fearful of all authority, trembling at the voice of the tube conductor. Or unconscious rebellion against the father may make him a hater of all authority. The anarchist is the extreme type of the man with a strong father-complex.

Now anarchy and timidity are not social utilities: they are always ineffectual; they are in the nature of protests. They construct nothing. In allegory we can

think of these types in a factory. The boss is the avenging and loving father, and his foremen are miniature bosses: the majority of the workers are timid of authority, and are content to be inferior wage-slaves. But there is a small minority of "rebels" who see only the avenging side of the boss. They refuse to compromise, and their chief aim is to overthrow the boss—the "fat" man.

It is important to see the connection between coercion at home and at school, and over labour troubles. There is a psychological reason for strikes as well as an economic one.

### The Bible.

To-day the majority of parents are clinging to the Old Testament Jehovah, the avenging God of Fear. Christ's new Jehovah of Love is ignored. It is one of education's chief tasks to abolish the God of Fear, and substitute the God of Love. The Prussian teacher drives his pupils to window-breaking, yet in the Little Commonwealth delinquent children showed us that, when fear of authority was abolished, the life-force was used for good not evil, for the God of the New Testament, not the God the Old.

### Bernard Shaw's Opinion.

We sent a copy of the pamphlet to Mr. Shaw, and he replied as follows: "The pamphlet is much less objectionable than the common flogging literature which under various disguises belongs to the pornography of the cities of the plain. It is a frank and shameless appeal to the crudest parental selfishness. There is no pretence of any concern for the child's interests: or that there is any other end to be secured in dealing with children except their silence and obedience; so that their parents may have as quiet a life as if they were unmarried old maids and bachelors in comfortable apartments in Bournemouth, with well-trained servants and obsequious landladies. Young animals can be beaten into this silence and obedience; and the human animal is no exception. The instructions given in the pamphlet, though very disgusting in point of their insistence on shaming the child as well as hurting it, do not seem to be cruel beyond the utilitarian necessities of the operation."



# The Teaching of Citizenship

**E**XTRACTS from an address by Dr. Boyd, President of the Educational Institute of Scotland, given at Annan on November 6, 1920. (From *The Annandale Observer*):—

## DIRECTING THE CIVIC SPIRIT.

Boys and girls grew into citizenship whatever the teachers did. The pupil had to grow into these things through the experience of life. If we recognised that we had got to realise also that this unconscious process which made and moulded boys and girls had got to be guided and directed if the highest and best results were to be achieved. How was the thing to be done? He assumed that they started with the idea that they were not creating a civic spirit but directing it. He emphasised two elements in civic education. In the first place it was not a matter of knowing. We taught the Old Testament scripture and called it religious instruction. We gave moral lessons on justice, virtue and truth, and called it a moral lesson. That was not enough. That was mere knowledge, knowledge that got to the head but left the heart undisturbed. You gave a boy or girl knowledge of how the State worked, and yet he might be a bad citizen. You had got to make a pupil not only expert in the matter of knowledge. You had got to direct him in matters of mind and soul. It was well to remember that a boy or girl, on account of their youth, did not take kindly to moral or civic instruction. Rousseau suggested that pupils should not get any teaching about morals or social questions till near the end of adolescence on the principle that till a boy or girl reached the age of seventeen or eighteen the mind was too immature. That was worth thinking about. There was the same problem in giving education to girls about motherhood. The right time to give them that instruction was when they were mothers, when the job was there. When the necessity for the

job was there, there was a desire to learn. Just the same with citizenship. Theoretically the best time to teach the duties of citizenship was when people had the vote. Yet it was a mistake to exaggerate the limitation of learning too much before that age.

## ADVANTAGE OF INDIRECT TEACHING.

Children were very much interested in grown-up life, and the subject could be made more interesting if we were to go about the teaching of it in a proper fashion. How was that to be done? In the first place the social background had to be created, indirectly rather than directly, incidentally rather than by formal teaching. The practice of goodness always came before the theory. The plan was to make the pupils live good lives and then give them the theory. Get them to understand social virtues, and then give them the theory. The first step was to make the whole school life in some sense a preparation for citizenship. How could that preparation be given? You could set boys and girls to manage things for themselves. Let them manage their own football club; let them hold general meetings and run committees for themselves. These things gave them some approach to civic training. Inside the class room they had a chance of bringing before the class general ideas of social life. You started with the assumption that you are a good citizen, and you had a desire to make other people good citizens also. They realised here was a thing worth doing, and that business came unconsciously.

## SERMONS A POOR BUSINESS.

The lesson (in citizenship) was not to be merely sermonising. Sermons were a poor business. (Laughter.) He supposed there were 60,000 sermons preached in Great Britain every Sunday morning, and the people were not a whit the better of it—he



hoped they were not a whit the worse. (Laughter.) You did not make people good citizens by preaching or by didactic exposition. You must get them to have a love of real citizenship. At matriculation they became a citizen of their university. That gave them a fine idea, the idea that when they became a member of the university they entered into the corporate life of the university. They had obligations to the community, as the community had obligations to them. He wanted that same idea to come into the school. Self-government started in the classroom. That was the real root of civic education. They must get pupils to govern themselves, and if they got them to do that there was no fear but that they would grow into good citizens, and would be able to play a part in the governing of their country in a wise and intelligent fashion.

#### GOING A LITTLE ROUND.

When they got the pupil interested in citizenship he suggested the method of indirect approach. There were some things better got by going a little round than by going straight. (Laughter.) All the moral things were like that. If you started to teach pupils by moralising you would do more harm than good. You could talk to the pupils of the leading articles in the daily or weekly newspapers such as *The Spectator* or *The New Statesman*, and the pupils could help in the compilation of a collective scrap books made up of pictorial representations of the social events and prominent personages. They would find the pupils would take a certain amount of interest in that. Far more things were learned when it was thought the pupils were not learning than when it was thought they were. (Laughter.) Life worked out that way. Give them plenty of stuff, and they would take in some bit of it. They had also the valuable alternatives of lectures by the pupils on current themes chosen by the pupils themselves after the manner described

in 'Play Way,' by Caldwell Cook, a master in one of the English schools. More stimulating still were debates on selected subjects. Dr. Boyd then dealt with instruction in the facts of citizenship, and he remarked that the right way was to commence by making pupils realise the great human needs that could only be satisfied by communal action, and show that these were more or less adequately satisfied by the particular institutions in which the pupils were themselves specially concerned. When they reached the age of sixteen they could make an attempt to give a systematic course dealing with the general conduct of government, the machinery of government, the financing of government, and the relation of voluntary organisations to national and local government. One of the most helpful signs of the times was the considerable number of men and women in all the large centres of population who were anxious to study economics and politics in order to make themselves better citizens. In choosing topics the teacher must select subjects which were engaging the attention of the people. If he were teaching citizenship in 1920 he was going to deal with the Irish question, because that was a live problem. It was necessary that the teacher should have a definite opinion on the subject he was dealing with. The teacher must have some good commonsense, and he must not be dogmatic. They must remember the difference between the teacher and the preacher. The preacher impresses his ideas upon the people; the teacher helps the people to get ideas for themselves. (Laughter.) He thought the profession was quite fit to tackle even a delicate problem of that kind. He was satisfied they could perform this work successfully, and he ventured to think that if they did so they would leave their mark on their day and generation by making men and women fitter, better, and more intelligent citizens by having taught them the duties of citizenship. (Applause.)



# The Outlook Tower.

## SELF GOVERNMENT.

The aim of education has changed in late years. The old way was for the teacher to hand out information, but the new psychology has taught us that the teacher's task is to allow the child to develop. The child is born with a libido or life force, and his environment must be such that this libido will go outwards, extrovert. And the child must have freedom to express himself; suppression of any kind is fatal, for the dynamic life force must not be imprisoned. From the point of view of dynamic psychology self-government is absolutely necessary. The question is: What degree of self-government should we allow?

Madame Montessori has demonstrated by her method the efficacy of auto-education. Psycho-analysis has shown that the interest theory is the only way in education. The lesson must appeal to the child's conscious mind, and at the same time touch the unconscious pleasantly. Every lesson must appeal to the child's instincts.

Most of the teachers trained in the past were definitely taught teaching devices such as the use of the black-board; the value of questions and answers; change of tone; use of models;—all methods of attracting and retaining the attention of children. Once give children freedom to follow the urge from within and these purely artificial means can be entirely abandoned, superseded by real and not feigned interest, therefore the question of freedom touches every department of the school, influencing discipline, time-table and choice of subject.

Experience proves that given freedom of choice, some children are vastly interested in evolving schemes of self-government, whereas others care nothing at all about the method of self-government provided they are free to follow their creative bent along some artistic path or scientific line.

We must always bear in mind the three distinctive types likely to be found in all schools. 1. Those who develop through

action and are best at organising; planning and carrying out their ideas in concrete form.

2. The emotional type, who achieve most through the realm of feeling; dreaming dreams, leading forlorn hopes, often achieving great things through devotion to an ideal or to some heroic leader. 3. The mental type, easily recognisable in the "enfant terrible" who "wants to know" anything and everything, in season and out of season. This type will answer an appeal to reason sooner than one to feeling or conduct; their minds must first be satisfied before they accept fact or fancy.

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## A STORY WITH A MORAL.

Any scheme for self-government must come as a demand from the children themselves and not be imposed upon them by authority. I recall a worthy teacher at one of the "New Ideals in Education" Conferences, who, when asked if she had adopted the Montessori method, replied that she had, and then confided that she always saw the children could read, write, and do arithmetic, before they started it!

\* \* \*

## FREEDOM IN CHAINS.

Some teachers are quite incapable of really giving freedom to any child, and on adopting the idea proceed to organise it for the children. These fail to realise that freedom must come gradually; the children taking over more and more responsibility as they themselves feel able and as they demand it. It must be recognised that very little can be done during the earlier years of school life. This is the age of natural irresponsibility, the time for benevolent authority and for training in self-discipline, though even the youngest children can be consulted as to how to deal with matters, so taking their share in school management, but in my opinion, serious self-government cannot begin until about twelve years of age, when the "Herd Instinct" begins to develop strongly.



## A REPLY TO SOME OBJECTIONS.

(1) Self-government devolves too much responsibility on the children and causes too much strain, especially to girls, who are notably more conscientious than boys, and who, feeling acutely, are thus liable to worry about things.

This is a danger which should not arise when the scheme is working properly and if teachers co-operate with the children.

(2) If children only do things they like to do when at school they avoid difficult jobs and therefore are not being prepared for life.

Experience has proved quite the opposite. When children work in their own way they tackle subjects which no teacher would have imposed upon them. They love to surmount difficulties and will do a thing over and over again until it satisfies their artistic sense.

\* \* \*

## FAMINE AREA CHILDREN.

Readers who have followed with interest the scheme of offering hospitality to children from the famine area countries in Europe will be glad to know it has proved very successful. The Famine Area Children's Hospital Committee has now left off bringing children over, partly because the conditions in Austria and Hungary have improved, and partly on account of the pitiable consequences of the widespread unemployment in this country. The children are now being sent back in batches of 50 to 100. Often a batch will have to spend a few hours in London. Our London readers can help to entertain them, showing them the sights, and we shall gladly hand on names of helpers to the Famine Area Committee.

\* \* \*

## OUR INTERNATIONAL SUMMER SCHOOL.

A notice of our Summer School will be found in our advertisement columns. The meeting place this year will be in France, and we hope that, from all parts of the world, many will join the gathering.

"The New Ideals in Education" Conference is to be held from August 3rd to the 10th at Leeds, their subject being "Life and Industry." We regret that the dates

clash, but it was unavoidable and we feel sure the two will in no way interfere with each other, as the Leeds Conference is on a very much larger scale than ours.

\* \* \*

## AND SOME OTHERS.

Two other Summer Conferences indirectly connected with education are to be held by the Women's International League for Peace and Freedom and the Civic Education League. The former will take place at Salzburg during the first fortnight in August, on Psychology, Education, and Politics. This Conference will be conducted in three languages, French, German, and English. The Civic Education League hold their annual Summer School at Guildford, Surrey, from July 30th, to August 13th, and their programme embraces various aspects of sociology.

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## TO OUR READERS ABROAD.

It may serve a useful purpose if occasionally a whole issue of the magazine is devoted to some particular phase of the new ideals in education. Thus this number deals with Self-Government in Schools and the October issue will treat of experimental work in the abolition of formal time-tables in classes and with set forms. We give this notice as we want our readers, especially those in other countries, to send us matter bearing on the subject.

B.E.

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## SELF GOVERNMENT AND THE INSTINCTS.

Education must follow the three instincts—self-preservation, race-preservation, the herd instinct. The first, the ego instinct, must be free. Suppression by an external authority is fatal for the child. At the time when the ego instinct is strongest, the self-assertive stage, the herd instinct has not appeared. Tommy plays football for his own assertion, not that the team may win. And if he walks by himself in football, he will walk by himself in behaviour. Hence the self-government of the Little Commonwealth will not suit Tommy. He will have little or no interest in attending committee meetings convened to settle



matters of local government. The herd instinct is so little known to-day that much experiment will have to be done in order to find when Tommy develops a group consciousness. It is probable that self-government, in a school moot sense, will not suit children under twelve. Tommy has not reached the "break away from mother" age, and he, at eight or nine, will require a mother substitute. At this self-assertive stage freedom should be given, freedom to assert himself noisily, if he wants to. Guidance he will require and will ask for, but there is no harm in guidance if authority is not behind it. By authority I mean an external force dictating morality . . . in the ultimate an external God.

Freud says that every human being carries an OEdipus Complex. He gives it the narrow meaning of hating the father because he is the boy's rival for the mother's love. From the point of view of the sex instinct that is true, but from the point of view of the ego instinct, the father is the man who curbs the ego of the son. The result is that we each carry in our unconscious a deep hate of what Jung calls the Father Imago . . . hence our desire to do the forbidden thing—walk on the grass because of the notice "Keep off the Grass," cheat the railway company, etc. Hate of the Father Imago inspires many anarchists, rebel socialists, protestants of all kinds.

When the libido is concerned with hate it is neglecting love. Love is positive, but hate is negative. Love builds: hate destroys. And when we teach on the "Thou shalt not" principle we are rousing hate in our children, hate of all authority from the policeman's to God's. Discipline gives us church-going, not religion. The God of the disciplined Prussian was the God of the Old Testament, the God of Fear, not of love.

Discipline is necessary only if we believe in original sin. If we believe that the life-force or libido is good, then we must abolish our authority over the child. The alarming fact is that each individual has the uncanny gift of absorbing other personalities. Thus in our dreams every person dreamt of stands for one of our many personalities. We each carry father, mother, sister, brother, teacher in our psyche. Watch little girls playing school and you will see this. "How much is two and two?

Wrong! Come out!" . . . Biff! The girl has quickly absorbed teacher's personality. But each of us has the personality given by God, and when we absorb father and the others, conflict takes place. The easiest illustration is the proverbial reprobate who tried to bargain with the parson, stating that he would serve God on Sunday if parson allowed him to go to the Devil during the week.

Self-government then is a psychic necessity if the child is to go ahead of the adult.

Miss Alice Woods in her article on page 164 warns us against being too youthfully enthusiastic about dropping our claim to respect. While admitting that a father complex will make the teacher eager to go to extremes against all authority, I disagree with Miss Woods here. For the child cannot reach the dignified teacher; he feels that he is not completely trusted. Moreover teaching must of necessity be curative. Every child brings an authority complex to school with him, and if he fears his father or mother or nurse, he will look for the frightful in his teacher. The dignity of the teacher will fix that fear of authority.

Education is release; it is a making of the unconscious conscious. Rather it should be: too often to-day it is a making of the conscious unconscious. The teacher's task is to allow the child to extrovert his libido. Personally I have many a time turned a fearful little enemy into a friend by the simple process of waggling my ears and making faces at him.

Most of our contributors to this issue have declared against a sudden introduction of self-government. I disagree. I am all for the dramatic moment, the abreaction of the repressed emotions. Miss Coster in her article admits that my talk to her girls resulted in sudden movement . . . and then she unkindly confesses that they disagreed with nearly everything I said. I hope that does not mean that she undermined my influence when my back was turned! The point is that I found her girls apathetic. I talked psychology to them for half an hour . . . and in a body they rushed off to institute self-government. And the fact that they disagreed with what I said is delightful. Had they accepted me as an authority, their self-government would have fizzled



out in a week. The only thing that mattered was the rousing shock.

A similar result might have happened at St. Christopher's, Letchworth, whither Miss King invited me to rouse the school. Alas, when I addressed the children the staff sat behind me, and my authority complex made a coward of me . . . and I did not dare to tell the children that the best teacher was the one you could call "a silly ass."

Last week I addressed a Boys' Club in Whitechapel. I began by saying: "I am a teacher. If you get fed up with what I say, tell me to shut me." Result . . . pandemonium! It was a painful hour for me; the shock of being permitted to shout when a teacher was speaking was too much for them. I am certain, however, that had I addressed them on the following night, the manifestation of released repressions would have been absent. As it was the bigger boys eagerly begged me to give them a private talk in their room. I gave them one.

Children love the dramatic moment, but the teacher must avoid the perpetual calling of "Wolf!" I know a teacher who, of a morning, will speak thus:—"Boys, I have something to say to you. Something of the greatest moment (the boys sit up). It is a matter that I hesitate to speak of (deathly silence. The bad boys look guilty and tremble). When I think of the honour of the school . . . (the boys can hardly contain themselves). When I think of the name of St. X! But I must say it . . . *someone left his gym shoes in the playground last night.*"

Children love the dramatic, but they despise the actor.

Few of our contributors have dwelt on the personality of the teacher. He must be a friend, never an authority. I agree with Miss King that teacher and pupils must fail and succeed together, and I welcome her statement that a sense of humour will do much for success. The teacher requires the highest type of humour . . . the ability to laugh at himself. A laugh and a smile are factors in education that are infinitely more important than textbooks, and one day the psychology of laughter will be a subject in our training colleges.

A.S.N.

## QUESTIONS AND ANSWERS.

Q. What should I do with a girl of thirteen who steals? I have tried punishment and exhortation without effect.

HEADMISTRESS.

A. Of course punishment and exhortation are useless, because neither touches the cause of the stealing. The only cure for the girls is to show her the unconscious cause, but the difficulty is that the teacher cannot do this until she knows her own unconscious processes. By and by every Education Authority will have a staff of psychological experts to deal with such cases. It is probable that stealing here is a substitute pleasure for a forbidden sexual one, and the teacher might with great advantage get the girl to talk about her difficulties. The parents should be seen and advised against punitive methods. The best thing the teacher can do is to give the child her love, and thus evoke love and trust. It should be remembered that the thief is always unhappy, and every attempt should be made to bring happiness into her life. She should be allowed to do the work that interests her, and the timetable must be sacrificed for a human soul.

Most important of all . . . no morality talks. It is morality teaching that makes delinquency, for the original child soul is always good.

Q. My boy was educated at a free school. The result seems to be that at the age of fourteen he knows nothing and hates any sort of work. "Well, you ought to have made me work at school," he says. Naturally I am inclined to think that children were better under the old system.

A.P.M.

A. It appears to us that you, A.P.M., are in more need of analysis than your son. He obviously has never grown out of his dependent state and at the age of fourteen is about three year old psychically. He seems to be the typical son of parents who unconsciously want their child to remain a baby . . . thus satisfying their own power complex. The boy who cannot work at school unless under orders is almost certainly suffering from a Peter Pannish attitude to his mother, and a masochistic attitude to his father. The school often gets the blame when the damage was done before the child left the nursery.



# Self-Government in Schools.

ALD. A. EMIL DAVIES, L.C.C.

Government of self as an individual and as a member of society, is the ordinary goal of education; therefore the sooner it is practised the better, although it may be advisable not to start with children before the age of ten. Many experiments will be made which fail, but these failures will be less disastrous and more easily retrieved by the child in the little community of the school, than later as an elector in the greater community of the State.

MRS. MAUD B. HAWLICZEK, Brackenhill School, Bromley.

Self-government is the *united* effort of a group of human beings to manage the affairs of the community for the welfare of the whole. In most children over seven years of age, the community spirit is very strongly developed, and if left to themselves a group of children will quickly recognise their rights and guard them carefully.

Now should self-government be given?

I. Some people advocate a complete and sudden withdrawal of all imposed authority, leaving the children to work out their own salvation. These people are imposing self-government upon them just as despotically as they previously imposed authority. As a result chaos is bound to follow, but ultimately the children will organise some kind of self-government. There are several objections to this method.

1. Children under ten are not able to organise sufficiently well.

2. The intervening chaos is very trying and wholly unnecessary.

3. Children, if left to themselves entirely, tend to reproduce the mistaken ideas they see in the grown-up world around them, and to exaggerate them as, for example, the holding of courts where they impose exceedingly severe penalties, quite out of proportion to the crime.

II. The imposing of a scheme of self-government upon the children by a teacher

or the head. The great objection to this is that a scheme which is imposed by some one else never has the same joy-producing possibilities and forcefulness as something which one evolves out of one's inner self.

III. To wait for the desire for self-government to come from the children themselves and let the scheme gradually evolve, teachers and children taking their share equally. This, to my mind, is quite the most satisfactory method.

The capacity to obey, self-control and the beginnings of the development of the communal spirit must be present in the majority of the individuals in a community ere self-government can be safely embarked upon. They must understand the meaning of *true* freedom—the individual freedom that is always limited by the due regard to the welfare of the other members in the community.

In most schools self-government will supervene most probably upon a condition of beneficent despotic rule. There comes a moment when the children suddenly make their demand for self-government, and the wise despot recognises this moment and responds, removing little by little the protecting layers and allowing the plant to unfold.

There are dangers in self-government against which we must guard.

1. The tendency of bright children to think themselves superior to less intelligent members of the community.

2. The possibility of the bullying of the weaker brethren.

3. The placing of too heavy responsibility upon young shoulders.

With regard to the third; true self-government only holds in a school where there is no hard and fast lines of cleavage between teachers and taught. The teacher must endeavour to keep in the background, leaving the children free to express and carry out their own ideas, yet ever ready to give advice when asked for it.



At what age should self-government begin? From birth to seven years of age the child is egoistic. During that time he gradually becomes conscious of other children around him, recognising them as other egos like himself who want external objects for themselves. Often their self-expression clashes with his efforts along the same lines. Obviously these children are not yet ready for self-government.

During the second stage, from seven to fourteen years of age the communal spirit begins to manifest itself, the child recognising that the individual must come into line with the community,—that freedom ceases to be true freedom and becomes license when one individual expresses himself so vigorously that the community as a whole suffers thereby. Self-discipline is the keynote of this stage and as the children progress in this, the teacher can gradually pass more and more into the background, leaving the children to work out the government of their school. The teacher must stand by ready to help with advice and encouragement, and especially the latter after some big fall.

In the third stage from fourteen to twenty-one years of age self-government should become firmly established, and the pupils should be quite capable of managing school affairs with very little effort to themselves. Yet here also the teacher should always be at hand to take off the responsibility from the younger shoulders if necessary.

### **The Priory, King's Langley.**

*'He that ruleth his spirit.'*

It is no doubt to be expected that in the recoil from a system of education and of nurture generally in which too much emphasis has been laid upon authority there should be born extravagance on the part of some and uncertainty on the part of others in their advocacy of the principle of freedom. The term itself by which this principle is being for our age re-asserted, viz.: self-government, is, I venture to think, an unfortunate one since it is used to cover many widely differing schemes of activity, a fact which conduces to much loose and slovenly thinking and in the case of children fosters what may easily become a false view of life. In the political sense

from which it is derived it connotes not only the right of a people to frame and administer its laws, but also carries with it the choice of the rulers themselves.

Now it must, I think, be admitted at the outset that the measure of freedom which can be enjoyed, whether by a state or by an individual, is given by the capacity for bearing responsibility and we may perhaps for our present purposes recognise the complete autonomy possessed by some states, at any rate in theory, as representing the maximum extent of freedom which can be accorded to the individual as a social unit, and further that in respect of nations, it appears to be everywhere conceded that there must be a gradual growth towards self-government.

Not even the wildest enthusiast for the liberty of the child can in actual practice grant this maximum of potential freedom for the reason that the counterbalancing element, responsibility, is only in degree available and herein lies, I submit, one of the dangers of the moment. For in some cases the amount of freedom given is such that the corresponding responsibility weighs too heavily upon the light-heartedness of youth. In others the children suppose themselves to be their own captains, whereas in reality the compelling force is an indirect one and may be traced to external causes such as 'suggestion' on the part of adults or to the automatic working of the particular organisation of which they form a part, or again the field within which freedom is granted may be so limited that the scope afforded is insufficient to merit the name of self-government at all. It is I think important that we should at this stage of the movement examine the whole position and clear our minds of this confusion which leads to sophistry—the child being decoyed along by a false belief in his own freedom. And we do not perhaps distinguish with sufficient cleanness between what may be called mechanical or external freedom and the freedom of the spirit. All true education since education began has taken for its ideal the mastery of the spirit over the things of time and circumstances. Ours is no new quest, but rather the re-affirming of this permanent truth in a notation appropriate to the age. But are we not over-preoccupied with th



notation itself? Is there not too much importance attached to the child's control of its mere circumstance? We should not seek freedom for the sake of freedom, but instead that balance between impulse and will which alone permits of the child's harmonious growth.

For since the extent of a man's responsibility is determined by his knowledge, it is a canon of educational science that the child's responsibility and therefore his measure of freedom should be allowed to proceed *pari passee* with the growth of his knowledge, and to those who ask at what age self-government can begin I would answer that it is twin-born with intelligence. My own criticism would rather be not that the child's responsibility is recognised too early but that it is kept confined within too narrow limits instead of being exercised at all possible points at which his consciousness impinges upon the world around him.

After many years of teachings and much experiment, my present view is that there is no one method whereby freedom may be made possible for the child, but that not only must each school find its own means of approach, but each school must at different times adopt within itself a widely differing technique and at the same time even be prepared to find that opposite methods are required for different groups of its pupils. For instance, while one or more Forms may best realise their independence freed from the restrictions imposed by a time-table, yet others, inert under the absence of a definite framework, will respond to class teaching and particularly in those subjects in which deduction is predominant.

But whatever our method it is in the last resort alone in the search for truth that we attain to that mastery of the spirit which is our goal. The truth shall make us free.

M.X.

**MISS I. B. KING, Co-Principal, St. Christopher Co-educational School, Letchworth.**

Many members of the teaching profession timidly ask themselves and others: How far should self-government go? Can children settle everything themselves? Further, is not self-government giving children responsibility prematurely?

It is quite obvious that every child is not ready for free-discipline, for until self-discipline is learned, there can be no free-discipline, hence there is no doubt that a difficult moment must be faced, when the decision is made to change from the old order to the new. The transition period is bound to be chaotic unless the change be carried out with the greatest care, with delicate handling of individual cases. A sense of humour carries both teacher and child over many a difficult passage, and helps to establish mutual sympathy. There is no necessity for this transition period where children begin with the Montessori method; the trouble arises when they have been started along lines of repression and strictness, over-awed by the personality of the teacher, and crushed by the weight of the pedagogic superstitions of the old regime.

The difficulties arising from these unfortunate circumstances may be soon overcome if a child be launched into an atmosphere of free discipline under the age of ten, or thereabouts; it is impossible to make a hard and fast rule as to age, especially if the new atmosphere into which the child is transferred be one of strongly established free-discipline,—in this case there comes into play a child's wonderful power of adapting himself to environment, and he insensibly falls into line with his companions. If the experiment be made with a group of older children taken together, the probabilities are that for some considerable time they would find it beyond their capacity to understand, and adapt themselves to their new environment, and the immediate result would probably be a period of license.

In the case of making the change in a whole school, my own experience is that at first it is wiser and kinder to introduce the methods of free-discipline in small doses, the dose being gradually increased, as it were, by geometric progression.

Mr. MacMunn has explained the two systems of child-training, which he calls respectively Evolution by Imitation and Evolution by evoking the Creative Faculties. There can be no doubt in the mind of the true Educationist, which of the two plans is the more profoundly educative. One of the points arising out of the practice of



free-discipline that has occasioned real anxiety in the minds of teachers is the fact that there is generally to be found in a School some few individuals with a tendency to take their responsibility too seriously, with the result of damping down their natural *joie de vivre*. I find however that this difficulty only arises when such children, owing to their inexperience, assume more than their legitimate share of responsibility. This is a point where the teacher should intervene, or better still, by wise prevision guard against the mistake arising in the first instance.

I do not think it either wise or kind for a Head, or the Staff to stand apart from the pupils in the organisation of a school. All opinions should be voiced, and all alike learn to yield to the majority. I, personally, have found that this is an admirable basis on which to work. In my own school we all stand shoulder to shoulder, make mistakes, and make successes, but as one. I have proved that when this method is adopted, a living tolerance results that is a binding force throughout the whole school.

**NORMAN MACMUNN, B.A., Tiptee Hall.**

(Author of "The Child's Path to Freedom.")

#### AFTER EIGHT YEARS OF IT.

I am asked to write of children's self-government. I have almost forgotten, so far as practice is concerned, any other sort of child government, but that does not mean that the ways of it are easy to pass on in a usefully brief form to others. I found the 160 pages of my "Child's Path to Freedom"\* all too few to get where I wanted to—so what am I to do with two or three? Perhaps after all I will leave history alone and deal with the crucial facts that emerge.

You cannot "give" self-government. That comes, or it doesn't come. You can give freedom—or you can if you really mean to; and then self-government will come if it is necessary to the children. If it is not necessary to them, you'll go through every stage of anarchy till you come to the individually ordered anarchy

which for children under 12 I like best of all. I don't mean, madam, the anarchy of misplaced clothes or torn books—for the young anarchist is at least and at last quite as ideally disposed on these points as the young legislator. Broadly speaking, children under twelve live best without, and children over twelve with making laws. Young children seek their heaven from within—older children from within and without.

Autonomy cannot be localized if it is to be emancipatory, and formal autonomy without spiritual freedom is a worthless compromise. It must be sincere—a much harder thing than most of us imagine. You must not pretend to yourself that you are making your children free by asking them to confirm *en bloc* a string of your own proposals—and if your pupils are inclined to vote themselves spartan-wise into hunger and cold and impossible toil, claim a vote (then only) and join the self-respecting minority. If there is no voting, suggest the comforts and leave the children to arrange their own pains.

Be respectful to a child even if you think he is a fool or a knave. The "swank" needs flattery, not "setting in his place." If you find yourself looked to excessively, play the clown for a moment and get respect as a fellow-rebel instead of as a half-hidden autocrat.

Real autonomy can only be associated with activity. The fish isn't free when he is lying on the grass, or a manx kitten on a bare floor without even a tail to play with. Work in season and out of it against collective teaching.

If the child is to be free anywhere he must be free everywhere. My present boys claimed and received perfect freedom to work out their own religious services—which, to my mind, happen to be spiritually beautiful, though that is not the point. If they had been ugly, my faith in freedom should have convinced me that they would be beautiful in time.

Tell the children something of the miracles wrought by freedom—they will soon find others in themselves. Let them realize—as they so quickly will—the mad wastage of our prison system, the folly of our treatment of the insane, the inner goodness of the evil. Let them think of the

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\*London: G. Bell & Sons, 1921.



“naughty” child as simply not well—supposing of course, that you are not putting before your children things of scant interest to a healthy child-mind.

Always come in a minute or two late and get the children used to getting to work by themselves. This and other absences are the real test of your auto-didactic provisions. Resent nothing but deadness—for even disorder is mountains higher than that; and let that resentment include yourself, and “get busy” to put your side of the matter right.

Be a man or woman of the world and not a functionary. Mechanical tricks of a calling should be sought for and eliminated. With young children be either mannish or effeminate—but try to be your whole self with all its wonderful and range of moods and sympathies. Don’t pretend to wear either a crown or a halo. Be conscious all the time, even to the movement of your hands and every feature. Control your whole being centrally and be deliberate even in your mirth—sincerely deliberate in every form of self-expression. Good intentions without expression can never set free. Freedom has interactive messages which require technique (incommunicable in words and learned gradually by experience) for their conveying. All children but only a very few grown-ups have it ready to hand. Freed children always tell me that they know “free” people at a glance wherever they may be—but the free people they recognise have learned the technique of self-expression in the school of life. I know “free” people who would deceive most people for a week of fairly close association by their lack of all power to convey the real trend of their nature. This, I think, rather than any hypocrisy on their part, is what prevents many teachers, full of the deeper religion of freedom, from securing real psychic emancipation in the children in their case. They feel it all, but they can convey nothing. It is of little use being sincere, if your sincere message is “mutilated in transmission.”

“It is, then, artificial.” Only by an abuse of the word. And I hold that, apart from other considerations, the teacher will merely exchange complexes with his pupils if he lacks this deliberate and personal expression of his inner nature. To feel

and see the truth is very far from telling the truth. And we must express as well as know and feel the truths of our freedom.

All this does not give some teachers that ready method they would like for attaining child self-government. But no such single method exists—and all that we can do is to be deliberately emancipatory and let the forms, if any, come from the children.

Let me add this negative note. The first preliminaries of real autonomy demand inexorably the simplification of curricula, the abolition of collective examination and the creation of a new and more psychological environment. Neither the children nor the real lover of freedom will ask at the same moment for autonomy and for Tsardom. The whole trappings of Tsardom must go before autonomy can have a real chance.

**MR. J. M. MACTAVISH, General Secretary, Workers’ Educational Association.**

“ ‘No reception without reaction, no impression without correlative expression,’ this is the great maxim which the teacher ought never to forget.”

This pedagogic truism underlies and justifies the demand for self-government in our schools. To ensure that there will be no impression without expression, nothing other than the sorted experiences of the pupil should be permitted to intervene between the stimuli and the free expression resulting from the stimuli. The expression may be bad, but better a bad expression than no expression at all. Expressions come back as impressions recording on memory the result of behaviour. This we call experience, which, in turn, guides behaviour.

The business of the teacher is so far as possible to understand the native, reactive tendencies of his pupils, to select and provide the right sort of stimuli, watch results, and then rearrange the stimuli as results prove advisable.

The only inhibitions operating in the mind of the pupil should be stored experiences acquired through the free reaction of the mind to its environment. Inhibitions arising from mere obedience to the orders of the teacher prevent expression and cultivate a slavish habit of mind.

Self-government in schools, therefore,



means providing a carefully selected environment for the pupils and complete freedom to express the impressions received from the stimuli provided by the environment. The principle holds good through all stages of the educational process, but the methods of applying the principle must vary from stage to stage.

Since the interference of teachers in an authoritative capacity tends to repression rather than expression, a method has to be devised that will establish and maintain orderly co-operative discipline. This method is called self-government. Under it the pupils set up their own code of conduct and honour, make their own rules and laws, and experience has proved that, once the initial difficulties have been overcome, the pupils are far more susceptible to the standards of conduct and honour set up by their own groups than they are to those imposed by the will of a teacher. Inasmuch as the pupil shares in the good government of the group, his innate tendencies are not repressed; on the contrary through their being harmonised to the will of the group, the group itself becomes a powerful stimulus to conduct that is in accord with the welfare of the group. Further the group provides opportunities for team work, thus cultivating a sense of responsibility and developing the co-operative spirit.

Self-government in schools raises the practice of teaching from kinship to the drill barracks to kinship to the fine arts. To write about it is easy, to practice it is difficult. Our educational traditions and organization are as yet ill-adapted to it.

Yet the greater the difficulties overcome, the more the teacher proves himself master of his art.

### MISS ALICE WOODS.

In giving an opinion on this subject, four questions arise:

(1) In what kind of schools should Self-Government be introduced?

(2) Under what circumstances should it be introduced, or possibly avoided?

(3) What are the special difficulties and dangers involved?

(4) In what respects do we expect a genuine improvement on old methods?

My reply to (1) is that there is no kind of

school into which self-government may not be introduced with advantage provided that the children are old enough. I do not think it feasible to leave children under 10 or 12 to make their own rules. Childhood is inexperienced and has not yet a fully developed will. We can give constant choice but not full control.

(2) It is difficult to say how far permanent success will be insured as the experiment is still in its infancy, but the failures that undeniably exist point to certain circumstances that are not favourable to its introduction. Failure is likely to take place when the scheme is introduced hurriedly from above.

There should be careful preparation of scholars, staff, parents, lasting even a year if necessary,

Failure comes too when the head is not genuinely in favour of the scheme, and also when it is introduced in spite of a dislike to the plan on the part of the pupils. At present it is in all probability easier to introduce self-government into elementary schools at an earlier age than is advisable in other schools as the home circumstances have already made the children very independent.

(3) The dangers naturally follow. There is a danger of enforcing Self-Government from our grown-up point of view, of stereotyping a form of freedom which *we* think suitable for the young, instead of patiently trying to get at *their* views. To me, it seems that this danger lurks in the Montessorian schools. We adults say "Because the apparatus has suited some children it will therefore suit all, and you shall all like it, and what is more you shall all do with it what we will, not what you desire."

Then there is the danger of too great haste in the introduction. Enthusiastic young teachers rush the system without counting the cost.

Again, there is a danger that the teachers are so incapable of putting themselves in the background that they let the pupils play at self-government only. They conceal claws behind velvet paws, and the children quickly realize that they are but taking part in a farce.

There is I think, a very serious danger that by too great haste, we manage so badly that chaos and muddle become rife and the



children themselves will grow up to resent their education, and they will bring about a swing of the pendulum in favour of rigid authority.

The chief difficulty will arise with parents who suspect us of Bolshevism. To meet this there should be many talks with individual parents. Meetings with parents as a body; addresses to them, explaining objects to be aimed at, and the changes of our time; and leaflets sent to the homes from time to time reporting progress.

Another difficulty is with the staff. They don't like to give up authority. They fear lest all respect will die. "My dignity will suffer." To those I would say "Your dignity can take care of itself." "If you are worthy of respect you will be respected, and the less you seek it the more it is likely to come." On the other hand the staff in its young enthusiasm, may say: "I won't be respected. I am no better than the children, rather worse in fact. I want to do away with all reverence, all respect, all looking up to me, and I won't even make suggestions to the young." To these I would say "You are fighting against nature. The young love to have to do with those who are different to themselves, more mature, fuller of experience, and you cannot help having had a greater experienced life, which at once puts you in a position, say what you will, of superiority to the child. and he will insist on regarding you as his guide. In doing away with force, we should never neglect guidance.

To do away with suggestion is an absolute impossibility. Every human being is silently making suggestions to other human beings every moment that they are in contact, and sending forth his thoughts too all the time.

(4) In regard to the improvements that should follow the introduction of self-government, the great tests are the increase in the sense of responsibility, the kindling of a desire for service, the subduing of the lower to the higher self in each individual, a determination to help the world to substitute co-operation for competition; and in the best self-governing schools I have visited I can confidently say that they stood these tests, and that they give the pupils more material for thought and bring about also a greater love of work, a greater

knowledge of life, a greater joy in beauty, truth, and love. "The fountain of good" in each child is being freed to "bubble up" ("Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig"—Marcus Aurelius), and I would urge all teachers not to be afraid to abandon their habit of distrust in youth, but in the first place to trust and expect, in the second place to trust and expect, and in the third to continue trusting and expecting, and they will meet with their reward by helping to produce a generation that will grow up better than themselves.

**MR. P. A. BEST, Manager and Director, Selfridge's Ltd.**

That self-government is desirable both in groups as well as in individuals is very evident, and I feel that teachers in particular should be prepared to make experiments. I do not think that in the early stages of self-government children can settle everything for themselves, but they should be encouraged to refer to teachers, as elder brothers or sisters for advice and guidance when they reach a problem in self-government that they cannot tackle.

Self-government develops self-reliance and prevents children, old or young, from waiting for someone else to give them a lead before launching out on new lines. Unless self-government is practised in the schools it will be increasingly difficult for it to be introduced successfully in adult life.

Most of us have within us the fear of authority which inclines us to take licence when restraint is off, rather than to use this freedom unselfishly. Hence the importance of children being taught that freedom is not of necessity licence, but is most wisely and creatively used as a means for developing the group spirit.

#### **SURBITON HIGH SCHOOL.**

It may be thought that the uncharted country of Self-Government may very properly be explored by independent folk in private schools, or by Homer Lanes in new-fangled reformatories, but not by self-respecting, conventional, Government-Inspected High Schools. In such a school, however, the adventure has been embarked upon, the skies have not fallen and there is no thought of turning back.



Our Community is a Day School, numbering about two hundred and eighty children ranging from Kindergarten age to that of girls who sit for University Scholarship Examinations, and twenty-six whole-time and visiting mistresses. Long before any thoughts of self-government were abroad, our Head Mistress had created an atmosphere in which each individual moved as one of a large family, a separate personality that counted as much as any other part of the larger whole, and which in each Vith form girl developed, not into a type turned out in dozens, but into a citizen of marked individuality.

About three years ago self-governing methods were gradually introduced. At first they were confined to actual form business, and scarcely touched the school as a whole. Each form was free to adopt any method of government it chose, and most of them elected a head girl, a vice-head girl and a committee who met once or twice a week to discuss matters brought to their notice by ordinary members, and from time to time general form meetings were held for legislation and judgment of offenders.

We found at this early stage that the younger children took initiative more readily than the elder girls, possibly owing to the latter's self-consciousness and their longer training in the old military ways. They were late in taking the initiative and then became suddenly bumptious, and they were diffident about complaining of each other. Now, however, they have arrived at the community point of view. The other day girls expelled a member from committee because she had twice been late to meetings, and as an example of their initiative, they bring out a termly form magazine, collecting twopence from each reader for our school mission or any other cause they decide upon.

Many incidents of interest took place in these early days. Form Mistresses attending Committee or form meetings as ordinary members were amazed at the capacity for leadership shown by quite small children, and at their helpful suggestions, their sane judgments. Dark things, such as the consuming of lunch in a lesson, came to light and were swiftly dealt with, lessons were conducted and classes entered in registers in a witness's absence and constructive

work undertaken in lines described now in the Time Table as Free Work periods. On one occasion an Exhibition was arranged in aid of the School Mission, on another a Sale of Work for Save the Children Fund by a form whose average age was eleven. Occasionally a form has elected to do away with its Committee—there is no hard and fast law about organisation.

Later the need of a legislative body representative of the whole school was felt, and a Parliament was formed of the Vith form and the form Committees. This body meets monthly and can be summoned on any extraordinary occasion. No mistress is present, but minutes are kept and very real legislation is carried. Within the last year a further body has been evolved, a Legislative Assembly, composed of all the girls and all the mistresses and of which a girl is chairwoman. This assembly meets roughly three times a term. Quite tiny people at times make valuable suggestions; turbulent spirits find an outlet for their grievances; constructive measures are talked out and set going.

I have described the machinery of our Government. I pass on to consider some difficulties that arise or are thought to arise from it. A few members of the staff are fearful of the whole principle and manufacture what seem to others of us imaginary bogies. One, for instance, cannot tolerate what she calls the "one of the gang" theory; she is afraid that the children are getting an undue idea of their own importance, that they will adopt an "I'm as good as you" attitude if she does not reserve a minimum of authority. Since Parliament changed a rigid silence rule for stairs and passages into permission to speak with discretion, many who have not yet learnt self-ruling take liberal licence and in methods of conducting lessons a few of us are not as insistent as in the past upon silence and "sit-stillery," and some mistresses look askance at what seems to be a growing disorder. Another thinks that without the guidance of a mistress exercising kind though definite authority the children obtain no true estimates of right or wrong, that they will form habits of taking the line of least resistance, that they will acknowledge no God outside themselves

Those of us who believe that truth lies



behind the principles of the New Psychology do not consider these to be real difficulties. The chief dangers seem to lie at our own doors. By mishandling the new methods we may withhold from the children what is their due. If we hang back and think that Self-government means letting them muddle along alone as best they can, the novelty may soon wear off, and the children prefer the ease of living under military discipline. If on the other hand, when they fail over and over again, we rush in and by exercising authority put matters ship-shape, we upset the workings of evolutionary self-government. We are faced with this very difficulty at present. In old days a rigid silence rule held in the cloakrooms and each mistress policed her form there and gave offenders reports—then authority decreed that there could be talking with discretion, mistresses still policing. Later after self-governing methods had been introduced, the children themselves decided to ask the mistresses to cease from police duty, and replaced the rigid silence rule which is not being kept. We are hoping that they will go back to discretion.

Lack of time for the form meetings is a real difficulty. In initiating a Second Form into the new methods the writer trespassed culpably upon lesson time. 'Break' affords too short an interval and it is impossible to get the whole form together either at 8-45 a.m. or in the afternoon on account of train girls living at a distance. Time is wasted too at meetings, while the children discuss round and round a point, and it is not easy for the mistress to refrain from making so many suggestions that she virtually usurps the powers of perhaps a feeble chairwoman. Too much energy may be put into the discussion of details of order at these meetings rather than into constructive work. The writer has lately discovered in her own form a tendency to make a mystery over the actual names of offenders, and to spend valuable time in elaborating police methods by which their offence will be made physically impossible. She suggested that the willingness of the offender to remain mysterious showed they had not quite the self-governing spirit and she hopes for improvement in this respect, but there does seem to be some danger of confusing judgment of community law-breakers with tale-

bearing. Probably this only proves that the mistress is still very much associated in the children's minds with authority.

Occasionally one notes signs of strain on the faces of head girls and one feels that the burden of responsibility for the school may be thrown more heavily than before on not a monitorial but a conscientious sixth. Some enthusiasts object to form government by committee, saying that Representative Government is not self-government. Form Councils led merely by a chairman (this method was rejected, out of several proposals, by one form last week) would perhaps remove personal responsibility, but one feels that the school would lose if representative Parliament were thus wiped out of existence.

Of all our difficulties that which seems insuperable is the difference of personality there is bound to be among the staff, which causes very different conceptions of the self-government idea. The children, in consequence, pass perhaps rather sharply from one atmosphere to another from lesson to lesson and from year to year.

**MISS GERALDINE COSTER, B.Litt.**  
(Oxon.), Wychwood School, Oxford.

Our experiments in self-government,—and though we have been trying it for nearly two years, we are still in the experimental phase,—have all been conditioned by the fact that our children have never felt the need of it and frankly did not want it. We are a small school composed of girls of the upper middle-class of all ages from nine to eighteen, about half boarders and about half day pupils. For years before the principles of self-government had begun to make a stir in the educational world, we had been a community where individual liberty, absence of rules other than the ordinary rules of social courtesy, and freedom of movement indoors and out, had been the order of the day. We were a benevolent autocracy, and perfectly contented with things as they were. The staff were not contented, because lack of initiative, slacking about in spare time, and cheerfully selfish individualism were turning the school into a land "where it was always afternoon." The staff did not know quite what steps to take or what pitfalls to avoid, so in despair it tried by exhortation to



arouse a desire for self-government. As might have been expected, the enthusiasm aroused was of the feeblest. It resulted in four or five prefects being elected by the school. After one term's trial we roused ourselves sufficiently to abolish the prefect system by vote, on the score that "this school has never had policemen before and does not want them now. We prefer to look after ourselves."

After a brief interregnum the staff once more goaded the children to another experiment, and the well-known school council system was tried. This turned out the fatal kind of half-success that is worse than catastrophic failure. The council behaved like a good-natured dog who will fetch a stick to please you if you insist on throwing it, but feels in his heart that the afternoon is too warm.

The staff fully realised that the root-trouble lay in the fact that the wish for self-government had been super-imposed, instead of spontaneous,—i.e., there never had been any real wish. Things were at a dead-lock when Mr. A. S. Neill came down for a week-end. We were in quarantine for mumps, and bored to extinction; and in half an hour he had started a blaze of enthusiasm for "the real thing this time," which is bidding fair to burn into a steady fire at last. We found on consideration that we disagreed with him in most things, but that merely added fuel to the blaze.

At present we are going through a second school council phase, but a very different affair from the first. Some of the truths we have gleaned from experience are:—

1. That we have not yet found a suitable place in our scheme for our children under twelve years old. They do not seem capable of self-government on the same lines as older children.

2. That government by a school-council is not self-government. We feel that if the school as a whole insists, as it tends to do at present, on regarding the Council as existing for the purpose of relieving the bulk of the school of all personal worries and responsibilities, we are, in the jargon of the day, merely exchanging a mother fixation for an elder sister fixation.

3. That one of the greatest difficulties in a school like ours is to make people realize what freedom is. We are like a lot of canar-

ies who cannot understand the meaning and implication of the open cage door.

4. That a school meeting is nearly always fatally ready to side with the last speaker.

5. That voting by a show of hands seldom gives the real opinion of the school on a controversial point, because a large number are content to watch and vote with the majority.

**MISS E. P. HUGHES, M.B.E., LL.D.,**  
late Principal, Cambridge Training  
College for Secondary Teachers.

The word "Self-Government" is unfortunately used in two different senses—1st the pupil governing himself at any rate for a short period and within certain boundaries: 2nd the pupil taking a share in the government of the community.

Madame Montessori has developed wonderfully the first kind of self-government for young children, and her classes show us vividly that children work under these conditions with great enthusiasm and vigour. This kind of self-government develops initiative, love of work, capacity for hard work, a moral power which can only grow rapidly in a state of freedom, a great widening of interests, etc. Some day rightly trained mothers and nurses will utilise Montessori principles before school age begins and at home during school age. No time-table can be satisfactory in which there is no time for private individual work carried out under conditions of great freedom.

But we are much more than individuals. Each of us is a member of a community or rather of several communities; and one of the most difficult and most educative kinds of work is to share in self-government in the second sense. It is of the greatest importance to utilise this kind of self-government in school, and to give the pupil an opportunity of helping to make laws and regulations; to administer them; to try, convict, and punish appropriately the culprits who break them; to choose representatives and governors and to learn to estimate their worth, and shortly to perform the different kinds of work which fall to the active citizen. This form of self-government is more educative than the first. It develops co-operation, knowledge of human



nature, a realisation of the necessity and value of law, it creates a sense of responsibility, a love of justice, a clear consciousness of the claims of others, widened interests and a broader outlook than merely what is personal and individual, a realising that there are two sides to every question, etc., etc. But this form of self-government has another value in addition to a purely educational one. Our pupils are embryo citizens and we can train them through self-government to look at their citizen duties from the right standpoint, and to gain knowledge and skill which will be of great use to them as citizens in the future. Also most social reformers of to-day are turning more and more to the *school* as the place above all others where the wrongs and the evils of the adult world can be most effectively set right. Some of us think that it is vital that the *home* should be included and that even a certain amount of self-government should be introduced. Hence self-government in schools is highly important to the Social Reformer. Many teachers still fear to introduce self-government. They urge that it takes up too much of the children's time, that it may produce chaos and disorder, that obedience and discipline and not liberty and self-government is what the world most needs to-day. These doubts and difficulties can easily be removed if a few general principles are accepted.

(1) Self-government should not be introduced suddenly. Liberty may be a curse or a blessing and it should be introduced carefully and gradually. The capacity for realising responsibility shows the capacity for using freedom aright and being capable of joining in self-government. A little self-government of this second kind can be given between 10 and 12 years of age, but the special period for it is the adolescent or secondary stage from 12 to 18 and the amount of self-government should constantly increase as the pupil rises from class to class.

(2) In some schools self-government does not mean the making of laws, etc., but doing a good many tasks which take up much time, are often a grave anxiety and cause of worry to the pupils, and which otherwise would have to be done by the teachers. This is not true self-government in any sense. If the children are trained

on self-government of the first kind and the government of the community is well organised it should not interfere seriously with school work. If the teachers of the school are included in the system of self-government as a kind of second chamber in the school Parliament they can demonstrate admirably that they also are under law; can show by conduct as well as by words the right principles of citizenship, and can influence public opinion constitutionally.

(3) It is obviously an advantage to copy as far as possible the customs of our national citizenship, e.g., to vote by ballot, to choose representatives, to form committees to divide the work, etc. It also seems desirable for the class to represent municipal local governments and decide what concerns them only, and for a school parliament to decide all matters concerning the school as a whole. It has been suggested that an inter-school parliament would help the pupils to think of the world outside their school, and certainly some kind of link between a secondary school and the primary schools that largely need it, would also be a distinct advantage.

(4) It is essential that if the pupils make a mistake, e.g. choose bad representatives, or make foolish laws that they should not be allowed to alter them for a given period so as to realise their mistake vividly by sad experience.

(5) It is well to demonstrate to the pupils the special advantages of the school community, e.g. their great freedom, they can make *any* laws; they know one another and their conditions at first hand. They need not trouble about the market value of work or any financial troubles, etc. It is very stimulating therefore to try occasionally some civic experiment which as yet has not been tried in the adult world outside.

A foreigner, who has spent a day in a good London Council School, remarked as he left the building:

"I am glad I know something of your history and of your government, otherwise I never should have imagined you were preparing in that school citizens for a democratic self-governing country. The teachers were autocratic, and I saw no self-government."

Our famous big Public Schools are noted for their self-government, and now that the



Scout and Girl Guide movements are spreading self-government quickly it is to be hoped that this soon will permeate our schools thoroughly, and thus emphasise that schools are not so much factories of knowledge but rather communities where we may learn to live aright.

**MR. GEORGE LANSBURY, Editor,**  
 "The Daily Herald."

It is impossible for me to write anything very intelligent on the subject of self-government in schools. But my opinion is that we know so little about children that we ought to proceed along the lines of experiment.

Children differ quite as much as grown-ups. I know that when I was quite young I helped to organise a "round robbin" to our master. There was a sort of precociousness about that which the old boy was amazed at. But tens of thousands of children at that age—which was about 10—would do that sort of thing to-day without turning a hair, and none of us would be much surprised.

Further, the question as to fixing an age when to start, is one which ought always to be flexible so as to allow of the differences of temperament, etc., in children.

As to the amount of self-government: here again it is a matter for the individual child. One child can be left alone and it will get there at the end, whatever happens. I remember a school master talking to me about two boys who were brothers—one of them, he said, was always certain to be in at the finish and at the top, while the other was all uncertain, and needed very much more attention.

Finally, speaking both as a parent and one who has helped to manage schools, and is helping to run one now, I would like to say that in my judgment none of us, not even the most clever, have begun to understand how to educate either our children or ourselves. When all the methods have been tried and everything has been said and done that modern people do and say, the fact remains that education should consist of bringing out of a child the talents that are hidden there, and, as far as I have been able to discover, no school or system really does this.

**MR. J. H. BADLEY, Headmaster,**  
 Bedales.

What is meant by self-government in a school? There are those who, when holding forth in the "playing-fields-of-Eton" vein, apply it to the Prefect system in the Public Schools, though there is little real self-government in a system which merely delegates authority to a selected few who (their own privilege apart) are only putting into force laws in the making of which they have had little or no share, and the rest none at all. It is used more justly of putting into the hands of a form a greater or smaller share in the class-discipline and the making of class-room rules; with which is usually associated some degree of choice of the work to be done and of the method to be followed,—our old friend 'self-activity' modernised and re-embodied in the various activities of 'Play-way' and 'Laboratory' methods. Experiments in this direction are now, one rejoices to see, becoming fairly common. Some few have gone much further, in attempting complete self-government throughout the School, leaving to the children the establishment and maintenance of order, the making and carrying-out of rules, the choice of work, the dealing with defaulters and all such questions of school government. Schools in which self-government is as complete as this are, naturally, few in number. They are experiments of the utmost value, as showing most clearly the conditions and the results of self-government and how far faith in children can be justified; but it is evident that, even if they prove to point the way to the schools of the future, it is neither possible nor desirable to attempt, in the great majority of schools, so revolutionary a change. For that conditions are in most cases adverse, and faith, and the experience needed to make it a practical thing, are lacking. Most teachers would shrink from changes, which, suddenly brought about, must at first produce a state of anarchy; and though there are some who advocate a period of anarchy as the surest means of attaining a real self-government based on experience, not many would be willing to risk so much at the outset. It is therefore by experiments of a less extreme nature that advance in the



direction of self-government is more likely to come; and for this reason a brief outline of some experiments of this kind in a school of 300 boys and girls of ages ranging from 11 to 19 may be helpful to those who are ready to believe in self-government, but are still in some doubt as to how, and still more how far, it can be put in practice.

At Bedales, as long as the numbers were small there was no special machinery of government and no code of rules. As the numbers grew rules were gradually made and, later, prefects were chosen from among the older boys and girls to see that they were observed and to take charge, so far as it was needed, of all activities except those of the class-room, and this still remains the outward form of government here. Meanwhile various bodies grew up, as the outcome of special interests or special circumstances, such as the Fire Brigade, the committee which runs the school paper, another for organising entertainments, and so on, which carry on their functions independently in the main of the school authorities. The next step was for the different forms to have the management of their out-of-class affairs, usually, but not always, under the presidency of the form-master or mistress; and latterly this has been largely extended to matters of class-work also, more individual work, with more freedom of choice and arrangement of time, taking the place of most of the class-teaching. Different dormitories also can also make their own plans for carrying out the general dormitory rules; and at meals the separate tables are left, some entirely, some for a part of each week, to see to their own orderliness.

These are some ways in which self-government can be encouraged the more easily as they apply to units of moderate size. We have also done something toward applying it on a larger scale, not by suddenly doing away with all the rules and traditions that have gradually grown up with the growth of the School, and leaving children to find entirely afresh their own ways of establishing ordered activities, but by calling them into council and by letting them take a responsible part in making the laws as well as in carrying them out. Thus at times we have had special meetings of the whole school to decide particular

points as they arose, or to discuss the more general questions that underlie all government. On occasions, for instance, when some particular fault has become common in the school, the matter has been discussed at such a meeting and the way of dealing with it left to the decision of the School,—the only guidance required being, usually, the suggestion of some modification of over-severe measures. There have also been discussions on how far it is possible to do without rules, and when they are needed, so that all the school may see something of the reason for them even if it does not seem possible to let the need in each case be learnt by personal experience of anarchy. It is not, of course, possible, even if it were advisable, to have these whole-school discussions frequently; but in order that as many as possible may have a real and continual share in making the laws under which they have to live, there is a permanent advisory council—the School Parliament—to which each form every term elects two representatives, a boy and a girl, and of which certain members of the Staff are also members. This body meets at regular intervals and discusses any questions brought forward by any of its members, or suggestions sent in by others; these are either decided on the spot, or, after discussion, held over for further consideration; a distinction being made between questions that can be left entirely to the School, and those that must be decided, after learning the wishes and feeling of the school, by myself. At the beginning of each school year all the school rules are submitted one by one to the School Parliament, and retained or discarded or altered as may seem best.

In these ways all can feel that they have some share in making the laws as well as in settling how they are to be administered and how failure to observe them shall be treated; while at the same time, by the means before mentioned, they have daily occasions for practising the self-control which, rather than any machinery, is the essence of self-government. Machinery of some kind there must be for the maintenance of order, which is the first essential of communal life; but we do not want to make it attractive for its own sake, at the risk of forgetfulness of its purpose; nor



yet elaborate, at the cost, sooner or later, of unreality and boredom. Freedom within clearly defined limits of necessity is the law of life; and at school, too, while we want all the freedom that is possible, the limits must be there, though the settling of them will vary with our wisdom and our faith. Children cannot settle everything for themselves; but, if given the opportunity, with some guidance to be had for the asking, they can settle much more than most of us are inclined to think until we try the experiment. Just what they can best settle for themselves, and how far, at any given age, the freedom can be extended, is still matter for trial by each one of us in our several ways.

### EXCERPTS FROM ST. GEORGE'S MAGAZINE, HARPENDEN.

#### The Property Court.

*December, 1919.*

At the beginning of the term the Headmaster . . . proposed to collect a list each week of all damage done to property by the School, and if it reached more than certain proportions the Wednesday half-holiday would be taken away. He did not regard this as an entirely satisfactory plan, but he would continue it until the School produced a better.

After one half-holiday had been lost an alternative—who shall yet say a better?—plan was produced in the shape of a permanent commission to investigate damages, and a weekly court of justice to try and to punish offenders.

Week by week the court has sat, and week by week the cases have become fewer in number and less serious in character. . . . The Captain of the School sits as president, and is assisted by two recorders . . . . The President announces that "A" is accused of such and such an ill-deed, and asks "B" and "C"—witnesses previously warned by the commission—to state what they know about the case. He then asks if any member of the court can give any further evidence. Each witness, after giving evidence, may be questioned, first by any member of the court, and then by the accused. After all evidence and cross examination, the accused is invited to make a statement, and, finally, before

judgment is given, any member of the court may express an opinion on the case. The court votes publicly as to whether or not the accused is deserving of punishment, and the President decides at leisure what the punishment is to be. . . . An accused freely gives evidence against himself, and does not endeavour to defend actions if he considers them to have been wrong; there has never yet been any attempt on the part of an accused to quibble or to disguise the truth. All this probably because there is no one who is trying to get him condemned. For the same reason members of the court can give evidence without suspicion of injustice. .

#### The Property Court Redivivus.

*December, 1920.*

A year ago it was pointed out that we should only be able to claim complete success when the Court became a dead letter. . . . The fact remains that the Property Court has been reinstated this term. The weaknesses were (1) the position of judge proved too heavy a responsibility for any one pair of shoulders, consequently (2) judgment had often to be suspended and the decisions were not always published; (3) only cases of known offenders could be tried; (4) the proceedings were in some respects too formal: the appearance of a prisoner at the bar tended to prejudice the issue, as a rule in the prisoner's favour.

At the beginning of this term public opinion on the rights of property seemed to be as lax as ever. . . . It was decided to ask the School to elect a committee to be completed by representatives of the Staff, which should at once draw up the constitution of a new Court. The Court was to take cognisance of all questions affecting the property, private and public, and especially cases of damage, neglect, extravagance, borrowing and lending. Its main functions were to discover offenders, to try offenders when found, to produce regulations calculated to check offences, and generally to raise the tone of public opinion in this matter. The functions of the Committee were to collect evidence, to preside at the meetings of the Court, and to present cases of offences to the Court. . . .

The procedure decided upon was that



cases should be divided into A cases, where the offender was known, and B cases where he was still to be discovered. Each case was to be limited in time. In A cases, after the statement of the facts by a member of the Committee, any member of the Court might offer evidence or opinion by way of prosecution, and after three minutes, contrary arguments might be put forward for the defence. The Court would then be asked to vote whether the offender was guilty or not, and if guilty, would proceed to suggest a punishment. The offender would remain in his place. In B cases, after the statement of facts, the Court would proceed to try to attach the responsibility to definite persons. . . .

After the first meeting, dissatisfaction was shown on the ground that the Committee had not submitted their decisions to the Court. This was accordingly done at a subsequent meeting. Certain sections of the public, however, have continued to show a lack of confidence in the Committee—this is perhaps inevitable with the present constitution—an array of determined committee men seated round a table in the centre of the Court, is liable to savour too much of authority to inspire a feeling that the Court is completely master of its own affairs. Another difficulty felt by some was that not all cases connected with Property were allowed to come before the Court. A motion, however, claiming for the Court the right of complete control of such matters, was defeated on the ground that the Court could not well ask the Head Master to forego his right to deal summarily with any case whatsoever, if he thought fit. . . .

The Court has tried two House Prefects and had its award upheld by the Head Master. It has also dealt with a large number of minor cases. Its chief weaknesses are: (1) the cumbersome nature of its procedure, which has made it impossible with a weekly meeting to keep up to date with current business. (2) The Court as a whole is at present inarticulate. (3) The meetings have not yet inspired generally a passionate desire for improvement. The line between black and white is often blurred, and a large section of the community find it hard to judge on impartial grounds, and to keep clear of sentiment,

The attitude of "hard luck!" is far too prevalent, and there is a solid block who seem to vote not guilty on principle. (4) The Court has failed so far to appreciate its power within the limitations necessarily imposed on it: it is not yet sufficiently jealous of its privileges. (5) Though it has made a real impression on public opinion, it has failed to eliminate the most glaring breaches of the rules regarding property. . . .

In spite of many failures, the Court has at least got itself and its objects talked about, and in any case a final judgment on its justification must be withheld until it has had at least a year to achieve its very difficult task.

**DR. H. E. PIGGOTT, M.A., Head-master, Hornsey County School.**

Self government commonly means the government of others and not the government of oneself. But experiments are being made in managing well one's own affairs—in the best use of one's time, opportunity, money, and materials. Self-government may thus refer to the organisation and best use of personal leisure in school games, scientific or constructive hobbies, reading, etc. Just now schools are experimenting in self-direction in school work on the Montessori and Dalton plans.

School government or control by Prefects, Captains, Monitors, etc., is not a new thing. Long before Arnold established the Prefect System, Lancaster and Bell had instituted monitors, senior pupils of twelve years and upwards, who controlled and taught large numbers of their juniors. While neither system was self-government, since the Prefects and Monitors were not elected by the pupils, both demonstrated clearly the remarkable capacity for control which many children have. Prefects and Captains are common enough in all types of Secondary school, and recent experiments in both town and county elementary schools have proved their value there too.

At the moment self-government is the most popular school craze. Few progressive schools would like to confess that they had no part in it. It is a long overdue revolt against the rigid discipline and close organisation of schools in the last



century. Like most revolts it has the irresistible force of accumulated repressed impulses behind it, and is certain to overshoot the mark. To sweep away decayed and unnatural systems and the paralysing wrappings of tradition and red tape, violence must be done and even natural laws may be broken but we need not fear that excessive fervour and enthusiasm will not be tempered by experience and common sense in the course of time.

As one who for seventeen years has experimented with all degrees of self-government from the Prefecture appointed by the Headmaster to a sort of school communism in which in the matter of government, staff and pupils had equal powers, I have collected a number of problems and doubts which may be worth mentioning in this discussion.

One who has a steady passion for freedom, both in personal matters and professional work, is apt to regard this as a natural and universal characteristic of teachers and pupils. This is an error. True those reformers who introduce and encourage self-government at great trouble to themselves are naturally of this class. But a little careful observation shows that many more—both teachers and pupils—lack this passion. Freedom means responsibility, self-government, hard work with self-restraint, and self-sacrifice, the loss of freedom (of a lower but more comfortable order!) and consequently discomfort, and perhaps unhappiness. Not being ardent souls (in this matter) though they may catch fire in the general conflagration, they soon "fizzle out."

Moreover even the ardent souls become exhausted and discouraged if treated to a surfeit of freedom. Less consciously and precisely they feel what Wordsworth aptly expresses in one line, "Me this uncharted Freedom tires." In short, freedom is always a great responsibility, it may involve great expense in time and trouble and give little satisfaction in return. It may be like an entailed estate on which we have no desire to live, which brings in little income and which we are obliged to keep in order at great expense!

Of course there are temporary motives which may attach to the desire for freedom, e.g., novelty and the desire to be in fashion!

These have considerable initial force but soon wear out. Unless replaced by more permanent interest they are apt to let our self-government down with a run. Emulation or competition, the reward of publicity and notoriety and many other external interests may play their part for a time.

What then do we—children and teachers—want? Is it opportunity?—opportunity to pursue our several interests, to do our work in our own way, to embark on the adventures that make life really interesting and valuable? Undoubtedly "opportunity is a fine thing." Not only opportunity to do some particular thing, but to do things. But what is the relation of the opportunity to Freedom and Self-government? Obviously some degree of freedom is necessary, but self-government is not. The benevolent autocrat may provide for better opportunity than self-government. A pure democracy may give rise to a most oppressive autocracy as we have recently seen. This frequently happens in schools. Before setting up any system it is well to be clear as to what we hope to get from it. When it comes to an end or to reconstruction we must judge its success or apparent failure by those aims. A Self-government scheme may fail miserably to give opportunity for the pursuit of certain organised interests. It may go to pieces and demonstrate admirably the limitations of human nature, the difficulties of self-government and the dangers of a democracy. This may be precisely the end we had in view. The history of nations and of schools suggest that democracies have very little real interest in government except so far as it touches their pockets or their convenience, that while they will struggle desperately for a right they are apt to become indifferent to it when it is won, and that they will suffer long the tyrannies provided they be democratic. They are too absorbed in their own personal interests and prefer a capable and benevolent autocrat—whether an emperor, a headmaster, or a prefect.

This is no reason for dropping self-government in schools. On the contrary. The lessons that democracy must learn can be learned only in practice; skill in leadership is acquired in leading; acuteness in



criticism and intolerance of misrule develop under mis-government. Above all the habit of self-abnegation which underlies all successful democratic government can scarcely be cultivated too young.

One of the primary practical difficulties is to give the government some real reason for its existence. Prefects and Captains, courts of honour and the like are excellent experience for the school, but bodies which exist mainly or entirely for ordinary disciplinary purposes are fundamentally (however appointed) instruments of a central and autocratic authority. Real self-government exists for some creative purpose—to provide, control, and protect some opportunities for a fuller, freer life. It is desirable also that the demand for such self-governed facilities should arise out of some real and commonly felt need. Thus the initiative comes from the class or school. Obviously so-called freedom and self-control which is imposed upon pupils from above, willy nilly, is no freedom but a species of benevolent tyranny.

Before the war the H.C.S. ran a very broad scheme of evening activities. While each had its committee they were very largely under the influence of the teachers. After the war, in a response to a general appeal, a still wider scheme was organised which ran from 2 to 8 p.m. on Friday. Pupils were discouraged from taking up too many activities, but all members of the school were free to join any activity and vote for or hold office in its committee. A great variety of combinations of teachers and pupils in control resulted. Some activities were controlled by pupils only, others had teachers in committee but holding no office (pupils were chairman and secretary) others elected teachers to the chief offices. A central council composed of one representative of each activity was set up and this appointed an executive committee.

General supervision of the school was practically in the hands of a body of voluntary supervisors who took duty in pairs for an hour each Friday. Since the ordinary school punishments (conduct marks and detentions) were not available, they were compelled in the end to set up a court to enforce discipline, and did so very effectively! This was perhaps the only

purely self-organising movement in the whole scheme, and yet it was in a sense tyrannical since these supervisors were voluntary workers who set up their court without asking or receiving the consent of the "citizens," much less at their command. But as a form of control arising out of a real need of the community and used for their good, it represents a natural stage in the development of self-government. Had the scheme continued long enough for some opposition to this disciplinary machinery to arise and the authority of the court to be challenged the self-governing community would have learned a very valuable lesson.

It ought to be explained that the Free Activities were not primarily intended for the development of self-government, but to provide opportunities for the pursuit of very varied, free interests. It was a good opportunity for experiment with self-governing bodies, but the complexity of the scheme and the large number of persons (370) concerned, made some well developed organisation seem necessary. While this was worked out in full school discussions it was rather abstract and formal and in several cases was not very live and effective. It was planned in advance of full needs and consequently was too much of a paper scheme.

What people want is freedom in the form of personal opportunity, not of self-government. When self-government becomes a condition of the enjoyment of opportunity then interest in it grows and the impulse towards it becomes very strong. An interesting case occurred recently. A senior form petitioned for the privilege of using the school and classroom at prohibited times. The benevolent tyrant expressed his desire to enlarge the liberties of his subjects, but pointed out that the rule had become necessary owing to abuse of the liberty in the past. There was nothing to show that it would not be similarly abused again. To meet this difficulty the Form Committee (the boy and girl captains and three others) were instructed by the form to safeguard the liberty. They were endowed with full powers to suspend or otherwise punish any pupil, and each pupil promised to submit to their decisions. The form was thus able to guarantee that the liberty



should not be abused. This is a trivial incident but it presents I think a true and natural order of development in self-government; an organisation evolved to meet a felt need and to over-come a recognised difficulty. Its sanction is not its disciplinary powers, but the fact that it can create and maintain opportunity or liberty. In other words this little governing body is expressly appointed to widen and maintain the liberties of the community. So long as it proves it has thus creative power, it will endure. But no form of self-government could last which was merely a police force. A prefecture which is disciplinary only is self-government in a very limited sense. They are instruments of the tyrant, instruments chosen, may be, with his consent, by their fellow pupils, but ultimately responsible to him and often enough far worse tyrants than he is!

In actual fact this little form committee is the headpiece and mouthpiece of the Form, receiving, shaping and raising the aspirations of the form in all directions. It stimulates the form's community sense, protects it from internal and external attacks; encourages and facilitates its efforts after the larger life and wins for it coveted liberties. It organises the form's enterprises and draws constantly upon the benevolence of the tyrant for its benefit. On its capacity to serve the form in this way depends the committee's power both in leadership and in discipline. Hence so much—almost everything depends on the presence of at least one energetic, enterprising, imaginative, and tactful spirit in the form. Such spirits are rather born than made though often they can be developed from obscure members into leaders.

### THE EDUCATION OF THE WILL, (*A Montessorian's Conception of Self-Government*).

What do we mean by strength of character? The popular conception is that of a man who does not change his course, who is not easily distracted, who does not swerve under pressure, who is undaunted by difficulties, who makes efforts, and overcomes obstacles. How to educate such a man? The popular idea is to make him

do as we wish, to force uncongenial tasks upon him, snatch away his pleasures, and point out to him the path of duty—hold out heroes for his emulation, point to others of his contemporaries who have greater prowess, encourage him to compete, punish him for his failures and mistakes.

From a certain superficial standpoint this may even seem a good course of "discipline"; as though to become inured to this mode of life is to become proof against the "shocks and trials of an all too wicked world." Undoubtedly, too, a man who succeeds in adult life has to manifest many of the same virtues, and suffer many of the same pains, as a child submitted to this *regime*. But there is one fundamental difference, which is commonly overlooked. The grown man who endures has some predominant purpose in view. He does this, as it were, of his own will. He is a free agent, who could have chosen otherwise had he wished. But with the child, what purpose has he in view? If he obeys us, it is *our* purpose. If he suffers, he has not chosen this suffering for the sake of a greater end. If he makes efforts, it is not to attain a goal, but to avoid a pain. What psychological parallelism is there, therefore, between his case and that of the man we have pictured?

When Columbus sailed for America, he was dominated by a mighty purpose, which permitted nothing to interfere with his aim. Columbus suffered, he made efforts, he was thwarted; but he won. Let us see if we can find any similar phenomena in the school.

Here is one. A boy brought up in a monastery, taught nothing but Latin and Greek, and intended for the priesthood, chanced to see one day a master teaching his pupils geometry with diagrams. The boy, who was then in his teens, and who had never before heard of mathematics, became filled with enthusiasm. He could think of nothing else, and do nothing else, he gave his parents and teachers no rest, he was denied; but he conquered. The boy's name was Galileo. Now when Columbus sailed for America, and Galileo studied mathematics, they were both free agents. They would not have been free had they been entirely prevented; freedom for them lay in following a natural bent,



Both, furthermore, performed acts of will, and presented the characteristics in life that we associate with strong men. Supposing, on the contrary, their impulse had been frustrated by the moral reproof so common in the school, "Curb your impulses my boy," "Beware of self-indulgence," and the like—or had grown up in the belief that all one wishes to do is bad, and that effort should be made to do what we dislike, clearly they would not have been free, their lives would have been diminished, they would not have exhibited the great and heroic acts of self-abnegation, effort and sacrifice, that made them famous, and the world richer. Their wills, in short, would have been broken, and not made. Hence we reach the conclusion that freedom is necessary for an act of will to become manifest. Now let me give some instances of will from a school in which the children *are* free. There is a little boy of four-and-a-half in a class I supervise who goes about with a fell intent. I can see his determination in every act. He glances at the blackboard, the goal of his ambition, from beneath lowered brow—like an anarchist engaged in conspiracy. He feels the sand-paper letters daily, repeating their names darkly to himself. He does not clamour to write before he is able, as do some less well-balanced children. He makes efforts. He fills in his geometrical designs with care and precision. He resists numerous counter attractions that might disturb him. He is never to be seen rushing wildly to the window to watch the postman. He does not leave his work when someone misbehaves; often he continues it when the other children are singing. He manifests, in fact, the phenomena of will characteristic of great men.

Now what is to be the teacher's action in relation to these phenomena? Is she to distract the child from his aim in order to rivet his attention on herself? In doing so, she would play the part of King Ferdinand to Columbus. True, the will may become strong in surmounting difficulties, but only provided it *does* surmount them. Supposing she succeeded! Or is the teacher rather to reverence this phenomena as supreme, humble herself before it, and stand aside from its path; remove all obstacles and supply all needs, that the

child's aim (difficult enough as it is) shall be fulfilled? This is the "Primrose Path," we are told. If so, I never saw primroses more patiently, toilsomely, and steadfastly gathered.

Now let me tell of another child. Brian was a boy of five who, when he came to the school, had not the remotest idea of order. He knew neither the place of anything, nor its value, nor its purpose. He threw the breadknife in the fire, his train over the wall. When patiently recovered by an adult, he threw them back. At the least provocation he would bite, or scratch. There was in the classroom a dainty little Japanese cabinet containing cards for reading used by the older children. One day I was horrified to see Brian fingering this, fearing its destruction. More in defence of the object than in hopes for Brian, I gave him a precise little lesson on how to open and shut the frail swing-doors, how to grasp the knobs between finger and thumb, and to pull out the drawers without forcing them. To my surprise he responded to this lesson as he had done to nothing previously. He pulled out and replaced every drawer with the utmost care, and one could not help feeling that the cabinet was safe in his hands. He patiently removed the cards and was not satisfied till he had dusted not only each drawer, but the space into which it slides. Finally he put the whole cabinet together again in perfect order, with all its contents in place. At about this time he showed marked interest in an intellectual exercise, namely, learning to count by means of the "long stair." And mainly on account of this, and his little exercises in practical life, he began to develop an orderly disposition. Since then he has become an explorer of his environment. By making tests he has discovered what is good and what is bad, what is right and what wrong, the purpose and place of things. It was noticed that he often demanded to do exercises beyond his powers. He insisted, in spite of dissuasions, until a very precise lesson was given infinitely above his head. Then this curiosity ceased. He really wished to find out the purpose of everything in his environment. Now he has settled down and works contentedly at his own level like the other children. His whole



demeanour has altered. He is sweet-tempered, loving, and obedient; the former chaos of his character has given way to intelligent self-control.

In this case we were actually able to witness the formation and organisation of the will. Readiness to obey, or oblige, goes hand-in-hand with this process. There is a little girl who three years ago was a terror. She would stand in the middle of the room and shriek. The other day I had visitors and asked her to show them her reading game. She fetched her little cabinet and drawers, and placed all the objects on the cards. During the operation (quite a lengthy one) the other children began marching to music, and I noticed that she hurried a little in putting the last drawer away and replacing the cabinet before she went to join them. But not till the visitors had gone, and the teacher told me after dinner, did I realise what an infliction I had put upon her. She was the child who had asked for the music, and wanted it more than all others in the room! Yet there was no shrug of the shoulders, not the least sign of displeasure, when I asked her to do what at that moment she must have detested!

Thus the will develops by *functioning*, just like the power to walk, to think, or to concentrate. The first concern of the educator must be to allow it to function. But perhaps it has already become apparent that not all activities are of equal value in this regard. There are crises in development when respect is all-important. But at other times interruption matters not at all. The poet is not always composing, and between whiles the landlady may well present him with his bill. Indeed, the Montessori teacher may find herself in a sad plight if she does not *distinguish*. This, it seems to me, is one of the vital points of difference between the Montessori method and other attempts to apply self-government, which are apparently more logical and thoroughgoing. Yet logic in reality is safeguarded by the fact that all really vital activities are harder to interrupt than others which are less so. Observation and experiment, therefore, may determine them, apart from belief.

“Montessori” House,  
Harpenden.

## GOVERNMENT INSPECTORS IN A PRIVATE SCHOOL.

We have been weighed in the balance and found wanting; in other words two government Inspectresses have descended on our school and refused to grant recognition under the New Education Bill.

The School is an old School; its senior pupils pass into Oxford and Cambridge; its girls are known for their good manners and healthy outlook; they make efficient and conscientious citizens; but the pegs in our cloakrooms are only seven inches apart, while according to the regulations of the Board of Education, they should be ten. This is a serious error striking at the very roots of our School system and it is dreadful to think that we lived in total ignorance of it until two days ago. Then in the same cloakroom we have six wash-basins. The two official ladies by taking the number of pupils in the school, dividing it by five, adding on twelve and taking away the number they first thought of have discovered there should be eight; they have added a corollary that as a scholastic institution we rank very low. It was in vain we pointed out that most of our pupils come in the second touring car, escorted by the third under nurse maid and therefore we were not usually obliged to wash them as a preliminary to teaching them. This protest was dismissed as frivolous. One of the Inspectresses had a basilisk glare and the other an ingratiating smile; she was the worse. During the two long days they sojourned among us we found only one method of lifting the heavy gloom of disapproval which hung about them; that was to say the word “Syllabus,” but they found the syllabuses (Syllabi?) we provided so few in number and so meagre in proportion that they soon relapsed into depression again.

It was my fate to escort them to the Kindergarten Room, which seemed to me full of air and sun and happy babies. They threw one all-embracing glance of disapproval round them and then: “Look at that chair,” said Basilisk Eye. We looked at it blankly; it seemed alright. “That child’s feet do not touch the ground” she explained pityingly. “Its an inch too short.” “That might be remedied,” put



in the Smiler, "by cutting an inch off the legs."

In two months that chair would be too short so I suppose we ought to keep the four bits and glue them on again when necessary. But if we are going to keep on cutting off inches and half inches and sticking them on I am afraid the legs will become very rickety. However we hadn't time to ask about that for they would not stay and see any more of the lesson; they were too upset about the chair.

An hour or so later I had a private interview with Smiler. She did not need any fresh information about me for all the staff had already filled up forms in duplicate stating what day of the week they were born and every detail of what had happened to them since, including their favourite pursuits and pastimes and the nominal value of their daily lunch. However I am very fond of discussing Education, though my partners at dances prefer to guess the colour of my eyes; but I was looking forward to a good talk with an expert. I hoped to get encouragement and new ideas. She said, "Have you read the pamphlet published by the Board of Education, No. B.K.2781?" She added, "You can buy it, price 2d."

I am still uncertain if I ought to have offered to buy it from her there and then; but I must say that if with all this talk of Government waste the Board of Education Officials have to eke out their salaries by a percentage on the sale of Government pamphlets the thing is a crying disgrace and the photographs of M.P.'s responsible for the state of affairs should be published. Anyway I took down the number and our conversation ended.

Basilisk Eye decided to hear me give a lesson through. It was not on the Time Table for that day, but by bringing the children down punctually from one lesson and cutting a quarter of an hour off their singing it could be fitted in. The Inspector pointed this out to me saying "You will just get over forty minutes instead of forty-five." I said I did not think the odd two and a quarter minutes would make much difference to me, but this was a mistake. If I had prepared a lesson for three-quarters of an hour any number of

minutes less would upset the whole thing. "It would upset a *good* teacher."

She sat beside me facing the class with a face like marble and her eyes turned up to the ceiling. This distracted the attention of those of the girls who were Guides, because they thought she was going to have a fit and wondered which sort it would be and tried to remember if they ought to put a hanky between her teeth or throw cold water in her face. However in spite of this we had a jolly lesson and followed Napoleon from one triumph to another with breathless enthusiasm. One minute before the given time I reached the grand climax. "What," I cried, "was there left for Napoleon to do?" That galvanized the Inspector into life. She took her eyes off the ceiling and made an entry in her note book. She read the note to me afterwards as her sole comment on the lesson. It ran: "Never ask a question without insisting upon an answer."

They acknowledged the girls had a good deal of knowledge and that what they knew they knew thoroughly but—there was that horrid business about the cloak-room and the washbasins. They could not possibly recognise us as a satisfactory school. I was escorting them to the door when one of my fourteen-year-olds stopped me to ask a question about Hardy's "Dynasts," which she was reading on her own in connection with the Peninsular War.

"At any rate they're very enthusiastic," I ventured. Basilisk Eye fixed me with a stony stare. "Very ill directed," said her lips, but her eyes added, "What is enthusiasm without a syllabus?"

## International Notes.

### BOLSHEVIK EDUCATION.

Soviet Russia is creatively active and is continually producing fresh forms of life. She is building for the future and therefore cares, in the first place, and particularly for the children.

"Jasnaja Poliana," Leo Tolstoy's estate and all the surrounding farms, have been converted into a Children's Realm; with the assent of Tolstoy's daughter, and his executor.



800 children of artisans and peasants are established in Tolstoy's house, on the estate of his daughter Taliana and in the manor house of his friend Tehertkow.

Here children's farms have been organised. The children, under the guidance of experienced agriculturalists, till the fields, those same fields that once Tolstoy ploughed. Here schools have been established where the spirit of the great teacher lives.

The children learn from Tolstoy's books, from the primer which he himself once put together. The teachers are pupils of Tolstoy. Everything which is taught in the school is permeated with the spirit of Tolstoy's teaching and morality.

Here we find a children's theatre, a children's museum, choir and various workshops—engineering, carpentry, locksmith's work, tailoring, etc. A crèche and kindergarten for the small children, recreation rooms, gymnasia, playing fields, etc.

The "Children's Realm" was organised and is maintained by the "Commissariat for Popular Enlightenment." This is the tribute offered by the Soviet Government to the memory of Tolstoy's genius.

The "Children's Realm" is governed by the children themselves; it is a children's republic, a children's commune, a Tolstoyan community of children. The children divide the work themselves, prepare the food—which is entirely vegetarian—themselves, and are themselves responsible for the maintenance of the things which did not belong to Tolstoy. The teachers interfere as little as possible in the arrangements of the children—the children enjoy complete freedom.

### SELF-GOVERNMENT IN THE UNITED STATES.

How far has self-government been adopted in the United States? On the authority of the Teacher's College, Columbia University, New York, there is no existing information that can answer this question.

One can, however, obtain some general conception of its adoption. In 1912 the School Citizens' Committee of New York City, in which it then existed, was responsible for publishing the statement that

there were in the United States hundreds of schools organised under a pupil self-government plan; that the plan had received recommendations from school authorities in Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Virginia, Ohio, Indiana, Wisconsin, Nebraska, Minnesota, Kansas, Utah, California, and Washington; that in some of the schools the plan had been continuously in operation for ten years and the principles of the schools were unanimously in its favour.

The term "self-government" is a broad one, embracing many forms. As a term it is, in our country, in the literature and discussions along this line, almost ceasing to exist, being replaced by student or pupil co-operation, student participation, and similar terms.

In the form of the "honor system" which is self-government in only a particular aspect, the United States Bureau of Education, in a study of 425 American colleges and universities studied in 1913, reported that 123 institutions were trying the system, and in 147 institutions it was not in operation.

### A SELF-GOVERNING SCHOOL IN GERMANY.

By Betty Demuth.

The Berthold-Otto-Schule at Lichterfelde, close to Berlin, is a real self-governing school. When I visited the school two years ago I had the impression that most of the members of the staff hardly understood what Herr Berthold Otto meant to give the children. They liked the free speech of the children, but they objected that the children learnt nothing, for the children had no instruction; they merely asked things, and talked the matter over.

This morning I betook myself to Lichterfelde. When I reached the school it was lesson time, and I could see no sign of children or chief. The school is a small building, consisting of a ground floor, situated in lovely playgrounds. I say that there was no one to be *seen* when I entered the corridor, but many people were to be *heard* . . . whistling, screaming, shouting, singing, speaking.

While I waited for the ten o'clock



interval, I walked along the corridor. At one door I saw a notice pinned up. . . . "There is a lesson going on, and whoever disturbs it will be accused." Other doors had similar notices. The clumsy lettering showed that they were the work of children. A little farther up I came upon a notice written on a blackboard. It announced that the lessons on *Faust* would fall out for some time, because the teacher wanted to attend a series of lectures that interested him.

At ten o'clock a little girl came out. I asked her where Herr Otto was. She thought that he was conducting a lesson and she went from door to door, peeping through the keyholes, but not daring to open a door.

At last Herr Otto came out. He welcomed me and talked freely about his experiment. He began fifteen years ago, and said that the administration had given him a free hand. He took me to a room where a scripture lesson was about to begin. There were eight or nine boys and girls present. I was told that there is no timetable and no curriculum. Some of the children asked the teacher to read them a story, but others wanted the scripture lesson. The teacher put the matter to the vote, but there was no absolute majority for a scripture lesson. The scripture adherents straightway left the room, and went out into the garden to play. Only four pupils were left, and while the teacher read them an old epic, the *Heliand*, they sat where they liked . . . on chairs, tables, heating pipes. I noticed that the children did not put up their hands to speak, nor did they stand up when addressing a teacher.

This lesson over, we went to the court of law. This court meets once a week, and two classrooms are turned into one by opening swing doors. Between the rooms is the table for the three judges, and three subordinate judges sit at a side table. To-day, the chief judge, a girl, opened the session by reading out the cases. The whole school was present, staff and pupils; witnesses and accusers in one room, lookers-on in the other room behind the judges' backs. There were three cases. One child had been rude, another had smacked a child's face, the third had

disturbed a class. The accused defends himself, and witnesses are heard. The accused is then sent from the room while the judges decide the punishment. The punishment is graded; minor offences are punished by confinement to classroom, docking of play, prohibition of talk unless during a lesson. The severest punishment is expulsion from the school for one day, and this is sometimes given to culprits who have evaded previous punishment. The accused is called back when the judges have agreed, and he or she hears the sentence. The judges are chosen by the children by secret ballot, and the adults interfere neither in the ballot nor in the punishment. I was told that even the parents of the children submit to the Council.

Following the court scene came a general lesson. The staff and pupils assembled, Herr Otto presiding. They talked of various things . . . change of lessons or teachers, arrangements for a walk and for going to a cinema or lecture. Then they asked Herr Otto questions on all sorts of subjects. He handed on the questions to the children, beginning with the youngest. To-day a Japanese visitor was present, and the children bombarded him with questions about Japan.

Later I had a talk with a boy. I asked him how he liked the school.

"I have been here six months," he said, "and I like it, but . . . (I suspected him of echoing his parents here you don't *learn* anything here.)"

School being over, the children put the rooms in order, sang, shouted, and imitated Mr. Jap's tongue . . . truly a happy family.

To-morrow the children are to hold an exhibition. They have decided to charge a mark for admission, and to sell their products. I bought three drawings by a little chap of nine . . . engines, trains, steamers. They would not allow me to take my purchase away with me until it had been exhibited. Under the guidance of Herr Otto's daughter the little ones have made dressed tiny dolls, and all sorts of material has been used . . . old gloves cotton wool, ribbons, etc. There are illustrations of fairy tales . . . The Sleeping Beauty, Cinderella, and so on.



## Book Reviews.

**The Child's Path to Freedom.** BY Norman MacMunn, B.A.Oxon., Chief Adviser to the Children of Tiptree Hall, Author of the Differential Partnership Books, &c. (G. Bell & Sons, Ltd., 1920, paper covers, 2s. 6d.)

No more attractive presentation of the new ideals in education could be looked for, and even the most conservative head of the ordinary school will find here much with which he can agree. Yet there is no assumption that a half-and-half method is likely to produce the required results. "There is," says the author "no analogy whatever between the effects of partial and of complete freedom." It is the genial humour of Mr. MacMunn's treatment which saves the situation, and disarms hostile criticism, especially in the really brilliant and delightful chapter called *Concluding Amenities in Reply*.

Section I. deals with objections brought against the "Play Way" method, and demonstrates the nature of effects of the new or "free" discipline—not the least of which may be the development of creative genius instead of "the mechanical justification of the commonplace."

In Section II. we have suggested in outline applications of the new system to the teaching of various subjects. Competitive marks are condemned, and the practice of the "missing word game," together with "all sorts of little side dexterities that most orthodox people might consider trivial" is commended. Above all, Mr. MacMunn emphasizes the importance of keeping constantly in view the over-subject, "which is concerned with everything imaginable and reducible to analysis, classification, and synthesis, that is, with finding out what a thing is, putting it in its class . . . and joining it on to other things which it will logically connect."

The third Section brings us face to face with the supreme failure of modern education. "The schools have given us heroes to face death, but hardly one to show us how to face life." Here a word of criticism may be spoken. A recent work, Tansley's *New Psychology*, speaks of a combination of the two great types of temperament, the stable and unstable, as essential to human progress. It is possible that Mr. MacMunn is apt to undervalue the former type.

The cry of the book is for the recognition, encouragement and financial endowment of educational experiment. Why has the Board of Education no experimental and research department? Why is the most interesting work of this kind carried on perforce in holes and corners—the private school, or the isolated form of the public school—and ignored save by a small band of ultra-progressive thinkers? The hopeful view taken on this point by Miss Alice Woods in the last number of the *New Era* (pp. 132-4) is not borne out by facts. And, as Mr. MacMunn says, "it is high time that the experimenter (in education) was either admitted

to the same position he holds in regard to the other sciences, or else given full and convincing reason why he is not."

MARGARET L. LEE, M.A., Oxon.

**L'AUTONOMIE DES ECOLIERS.** Par Adolphe Ferrière.

C'EST le grand problème du "self-government" dans les écoles, mis à l'ordre du jour par l'avènement de la démocratie, que nous présente ici Mr. Ferrière. Ce livre est une mine de détails précieux pour les éducateurs soucieux d'introduire la réforme dans leurs méthodes d'enseignement. Il contient une documentation abondante concernant le sujet, accompagnée de commentaires de l'auteur, dont la plume autorisée nous décrit les expériences tentées dans tous les pays d'Europe et en Amérique.

Après avoir insisté sur le fait que l'obéissance passive a empêché le développement de l'esprit critique et de l'entraide et est en grande partie responsable du marasme actuel de la société, il démontre la nécessité à une époque comme la nôtre d'habituer l'être humain à se discipliner lui-même. Il fait l'étude des enfants en liberté, petits êtres vivant la plupart du temps dans la rue, et obéissant à l'instinct de se grouper. La psychologie du "leader" est des plus intéressantes.

Puis nous assistons à l'évolution de l'organisation, se développant en stades distincts suivant l'âge des enfants. Ce sont alors les républiques d'enfants, formées de jeunes délinquants qui sont étudiés. Suivent les essais d'autonomie tentés dans les écoles nouvelles et dans les écoles publiques avec leurs succès et leurs échecs. La "Constitution" de certaines écoles est donnée dans son entier.

Il ne s'agit pas ici de vagues théories mais de la mise en pratique de l'autonomie étudiée de près par l'auteur qui termine en exposant les avantages et les inconvénients du système. Il conclut son utilité, à la nécessité, laissant l'éducateur libre de considérer les circonstances locales pour choisir les moyens de l'instituer.

Ce livre est à recommander à tous les éducateurs; c'est un véritable flambeau qui éclaire la question du "self-government" sous toutes ses faces.

M.S.

**"Educational Experiments in England,"** by Alice Woods. (Principal, 1892—1913, Maria Grey Training College, London). Methuen & Co. Ltd., London, 7s. 6d.

THIS book is written by one of the Old to whom it is given to "dream dreams," brighter even than the "visions" seen by the Young, and more hopeful of fulfilment, for they are woven out of truth, and knowledge, and courage—out of a lifelong determination to see things as they are and a belief that out



of the past shall grow "a new heaven and a new earth."

The book divides itself into three parts. The first contains a racy sketch of the educational aims and practices of Mid-Victorian times, and an illuminating study of the growth in the last forty years.

The second part of the book is that most directly concerned with the experiments now being made in all sorts of schools, colleges, and communities.

The third part consists of two chapters, "Comments on Experiments" and "A Vision of the Future."

Perhaps the most arresting portion of the book is the short essay entitled "The Progress of Psychology" contained in the first part. We can never too often be reminded that "All human beings are alike driven by their instincts, full of racial tendencies, all are also seeking the same goals of truth, beauty and goodness. It should never be forgotten that the aspirations and yearnings of human beings for a higher, nobler, life, are just as much a psychological fact of their sub-conscious or we might say their supraconscious lives, as those hidden retrogressive turnings towards infancy, or towards the bestial nature from which they have evolved."

The study of these pages would rescue the followers of Montessori from the profound ignorance of the best educational methods other than those of the Dottressa, in which they almost seem to revel, and would relieve the Frobelians from the natural indignation which inclines them to see nothing in the Montessorians' enthusiasm but a feverish seething after "some new thing."

"What," our author asks, "is true Freedom?" And she answers "a perfected self-control combined with a perfected self-expression." This is liberty but not licence.

"It may be noted in a careful perusal of the experiments that the kind of freedom that is given to older children is not altogether suitable for children under eleven or twelve—young children have not yet developed the group instinct, and if they live in a wholesome atmosphere, they are not, as a rule, eager to govern themselves" and again:—

"We can, however, begin to prepare children for the community government of adolescence from their earliest years by persistently giving them more and more choice."

"The great need that is made manifest in all experiments described, is the importance of a personality that is ready to stand aside and allow the children to develop their natural capacity for self-government. Almost everything depends in a system of freedom on the right kind of personality in the teacher . . . The chief leader must always remain the supreme authority. He or she must be for ever on the watch to help the children to unfold their powers, but to ignore authority is not to create freedom."

**Transformons l'école, appel aux parents et aux autorités.** By Adolphe Ferrière. Bureau International des Ecoles Nouvelles, Basle, 1920.

AFTER a spirited introduction, Ferrière passes to consider "The Responsibilities" for the defects of the school as we know it to-day. We cannot "blame it" all on the grist of our mills, the chil-

dren. The bad millers are the teachers, the parents and the State. The teachers are routinists; the parents think that what was good enough for themselves is good enough for their children; the State is no better than the other members of the trio. Emile Faguet had declared that the State was the worst of the three, but Ferrière protests. What a pity that Faguet is dead! "I would have shown him that the principle of incompetence is strictly enforced and jealously guarded by educational commissions, by the public, by the parents—by the whole population of Switzerland."

In chapter II the author discusses how the school must be transformed in the light of the new psychology. Above all, our methods of instruction, and our subjects of study, must be adapted to the stages of the child's mental development. In normal children, from 4 to 6 is the age of "disseminated interests" or "the period of play," when the methods must resemble those of Montessori. The ordinary school age is 7 to 18 is divided into four periods of three years each. From 7 to 9 is the age of "specialised concrete interests;" from 10 to 12 is the age of complex abstract interests. Throughout this period, just as in the Montessori method, the aim must be to realise the maximum of self-government, the attainable maximum of liberty. "But when I write 'liberty,' I do not mean 'licence,' . . . which is a new form of slavery, slavery to caprices which are the enemies of bodily and mental concentration . . . I mean the autonomy of the will and the reason, the empire of the reflective consciousness over the spontaneity of the sub-conscious self which is pure impulse and intuition." We think that Ferrière fails to undertake an adequate discussion of how, without harmful repression, this mastery of the sub-conscious is to be secured. In our own opinion it must be by the frank recognition that, as J. M. Guyan pointed out thirty-five years ago in *Education and Heredity*, all education is necessarily suggestive; and by the development and application of the pedagogic theories outlined by Charles Baudouin in his admirable *Suggestion and Auto-suggestion*.

Chapter III describes a number of model "New Schools." The fourth and final chapter outlines educational reforms for Switzerland, and with trifling modifications most of these are applicable to other lands. If they were all accomplished, the school would indeed be transformed! But on the penultimate page Ferrière quotes with obvious approval the despairing outcry of a Swiss headmistress: "We ought to burn all the schools; to pension off all the teachers; to make an entirely fresh start!" An even more drastic method—it is not found in Ferrière's book—would be to send everyone over ten to a lethal chamber, saving only a sufficiency of carefully selected persons to carry on until the new generation had grown up. But there would be difficulties in agreeing upon the choice of the survivors!

The supreme crux is touched on by Ferrière at the very end. Is a revolution in education possible without a preliminary social revolution?: "I say to the teachers, convince the parents! I say to the parents, convince the State! Then the State will find the requisite funds. It must find them. In-



evitably, sooner or later, a Confederation of People will replace the League of Nations. Then there will be no war budget. There will only be one budget, a gigantic one, the Budget of Education."

EDEN & CEDAR PAUL.

**A Young Girl's Diary.** Preface by Freud; translated by Eden and Cedar Paul. (George Allen & Unwin, Ltd., London, 12s. 6d. net). A Psychological Study intended for the use of the Educational, Medical and Legal Professions only.

FREUD, in his prefaceing letter writes: "This diary is a gem." It is the unedited and unpurgated diary of an Austrian girl, from her twelfth to her fifteenth year, an invaluable piece of self-revelation, worth more to the psychologist than half a dozen treatises on psycho-analysis. Rita is delightful, a bright girl with the egoism of youth showing itself in her every entry. The Adlerian will claim the diary as a vindication of Adler's assertion that the ego instinct is supreme; the Freudian will see in it a complete justification for the theory of the primacy of sex. The non-scientific reader will accept it as a charming bit of human nature.

We imagine that the translators' motive was to show the dangers of a bad sex education. Poor little Rita had none, until she went to the servants. The result of her finding sex a forbidden subject is that sexual thoughts colour the diary throughout. Hence puritans may say that the book is dangerous. But it is only dangerous because of our lack of sex education as children. There are probably thousands of Ritas in England whose lives are obsessed by sexual imagining. The danger is that mothers will read the book and say: "The girl is neurotic. Besides she is Austrian. My daughter never thinks of these things." But the wise mother will say: "This book is a revelation to me; I must try

to protect my girl from getting Rita's perverted view of sex."

The psycho-analyst will find much excellent matter in the diary. A book might be written on Rita's "family romance." Practically every word she writes about father, mother, and sister Dora is tell-tale.

It is rather a sad story. Her mother dies, and her father dies just after she has finished the diary. One gets to know the lovable child in her writings, and longs to hear more of her subsequent life.

#### NEW BOOKS ADDED TO THE NEW ERA LENDING LIBRARY.

- A 9. L'Autonomie des écoliers (in French). Ferrière.  
Transformons L'Ecole. (in French). Ferrière.
- A10. The New Era in Education. Ed. by Ernest Young.
- A41. Nursery School Education. Grace Owen.
- A70. Colour and Health. J. J. Pool.  
A Practical Guide to Colour Healing in the Home. J. J. Pool.
- A71. Rhythm, Music and Education. Jacques Dalerose.
- A75. School and Fireside Crafts. A. Macbeth. M. Spence.
- B201. Interpretation of Dreams. Freud.  
Man's Unconscious Passion. Lay.  
Psychology of Phantasy. Constance Long.  
Instinct and the Unconscious. Rivers.

#### THANKS.

I give grateful thanks to "A Lover of Freedom" for sending me a handsome subscription towards setting up a Self-Governing School. The school will materialise when the present housing trouble is over.

A. S. NEILL.



# The Outlook Tower.

We understand that the last issue of the "New Era" has been much appreciated by our readers, and we are now gathering matter for a number exclusively devoted to the subject of a free time-table in schools. This will appear in January next as it has been decided to publish in the October issue various papers given at the Calais Conference, which we know will be read with interest by members who are not able to attend; also we hope to give a short summary of the proceedings of the "New Ideals in Education" Conference at Stratford-on-Avon.

This alteration gives ample time for correspondents in different parts of the world to send us accounts of experiments they have made along lines of free study.

As we have not had much matter for publication from New Zealand, Australia, and Africa, will subscribers in these countries please note we are waiting for their contributions?

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## PRAISE AND BLAME.

From South Africa comes the following:—"It really does not require much effort to get subscribers for your magazine, when it is once introduced the one recommends it to the other." The letter goes on to say: "Your magazine, if I am not mistaken, is preordained to play a great and noble part in the uplifting of mankind. There would be no racial hatred if it were not artificially cultivated by teachers and politicians—and if the teachers cultivate love for mankind, politicians will have no success. Therefore the first thing we have to do is to educate the teachers up to that standpoint, so that they do not consider themselves as servants of a certain nation, but as servants of mankind. Then in place of competition there will be co-operation between the educational systems in the various countries. South Africa is a country of racial hatred and I pray that your magazine will help us to abolish that bitter feeling."

This educational enthusiast has sent us

new subscriptions from his town; if every reader followed his example our magazine would soon be a powerful agency for promoting the new ideals in education.

A lady in New Zealand complains that she considers the ideas advocated in the pages of the "New Era" are too extreme and she feels that they are not sound doctrine for other teachers.

In order to prepare children for the New Age it is essential that our present educational method should be changed, especially along the line of discipline, of abolishing time tables, and of giving greater scope for freedom and initiative. Personally I believe that to build securely it is well to go slowly, therefore we record every experiment along the new lines that we can hear of leaving our readers to sift the good from the indifferent and to apply the suggestions in their own way and according to the needs of their school or country. Let me reiterate my personal belief that, to build securely, it is well to go slowly.

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## NEW SCHOOLS ABROAD.

We have received a leaflet giving particulars of a new school to be founded at Florence. It is to be an International school, where girls of all countries may study and live together, may promote sentiments of unity and brotherhood. The school is intended for girls of over 16 years of age, and the numbers taken will be limited.

Madame Andree Jouve, the founder, has obtained possession of a romantic old villa where Galileo lived, situated among some of the most charming Tuscan scenery.

The studies will include Tuscan art, combined with visits to places of interest, and lessons in the language and literature of Italy, and also that of modern France.

Every student will be expected to give an occasional brief talk on the customs and ideas of her own country, and political and religious questions will be discussed,



thus inculcating a true cosmopolitan outlook and understanding.

The religious instruction given in the school will be strictly non-sectarian, each pupil will follow her own religion.

A fresh Austrian venture in reconstruction deserves mention. A school is to be started outside Vienna for the purpose (1) of helping destitute children, (2) to introduce the new ideals in education into Austria.

Another interesting item is that of a proposed Ecole-Foyer to be established in France, outside Paris. It is to be actively supported by L'Union pour la Vérité and the Principal of the School will be M. Robert Nussbaum, who for ten years has been experimenting along similar lines at l'Ecole-Foyer des Pléiades at Vevey, Switzerland.

The principles upon which this Home-School will be run are given in detail in *Nos. Fils Seront-Ils Enfin Des Hommes?* which may be obtained from the Union at 21, rue Visconti, Paris. In a small explanatory booklet issued by himself, Mr Robert Nussbaum tells us he proffers his teaching experience of more than twenty years to found the School in France as a "tribute of inexhaustible gratitude" for the part that nation played in 1914, and also from the conviction that the children of no other nationality on the Continent offer such promising soil in which to nurture the new ideals in education.

L'Union pour la Vérité, as its name implies, stands for the promotion in education of the things of the Spirit and l'Ecole-Foyer will try to steer a course between the narrow limits of strictly conventional religious establishments and the too broadly secular methods of the State Schools of France.

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### AN AMERICAN EXAMPLE.

L'Ecole-Foyer will open its doors only to boys who are orphans because it is considered that few French parents would care to give their children's education so completely into the hands of strangers, or to forego all parental authority for so long a period.

Whilst we quite realise the reason for a restriction of this kind in the case of any

such special experiment, yet it is in general of the greatest importance that children should have both Home and School influence in their lives, and we can only try to expedite the evolution of ideal parents!

Some effort in this direction has already been made and we recommend the "Parents' Associations" in this country to study the "Federation for Child Study" which does wonderful work in America, and aims at helping parents to make parenthood more intelligent, more efficient and of the highest use to their children. Started by a group of young mothers anxious to study the latest methods for the benefit of their own families it went on to help the children handicapped by environment and upbringing (or the lack of it), and has developed into an organisation of national importance, and unifies the work of Children's Committees and Societies in large towns. Regular monthly Conferences are held at which the members meet in an informal, social way, opportunity being given for talks of an intimate character on subjects of timely interest. Nor is it forgotten that fathers as well as mothers need to be educated; Men's Groups meet to discuss the all important subject of Fatherhood, occasional evening meetings are arranged, to which husbands are invited with their wives.

Many Lectures are given and Groups formed for definite study. Among the subjects dealt with last year were: Play, Punishment, Self-Reliance, Habit, Obedience, "Movies," The Sensitive Child, The Use of Money, Vocational Guidance.

Members are kept in touch with new theories of education, and with experiments and developments along educational lines.

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### THE CALAIS CONFERENCE.

We are glad to be able to report that the arrangements for the International Conference at Calais make satisfactory progress and that we receive much encouragement from our French colleagues. The Rector of Lille University, the Mayor of Calais, and the Head of the College Sophie-Berthelot, have all given us every possible assistance. Applications are coming in well and we greatly hope we shall be crowded out in this our first International Conference,

B.E.



## THE PRESS AND PSYCHO-ANALYSIS.

Of late there has been a press campaign against psycho-analysis. One gathers that to Fleet Street the subject is a filthy, dangerous subject, occasionally practised by all sorts of bad men . . . black-mailers, sexual perverts, etc. The press reflects the opinions of the national crowd, and we get an inkling of the present crowd opinion when we read that the drapers at our popular resorts are now selling only skirted bathing costumes for men. It looks as if we were in for a period of puritanism.

In the near future we will find the medical profession claiming analysis as its own fenced-off field, and if this happens the public will be content. A doctor is a healer, and he will only deal with the curative side of analysis. But analysis is a re-education rather than a healing. When the soul is sick the doctor is not necessarily a better physician than the clergyman or the teacher. Dr. Alcock wrote in these pages a year ago: "Psycho-analysis is a subject that to-day is as essential to the equipment of teachers as of doctors; and to-morrow it will probably become much more the teacher's affair than the doctor's."

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## THE TEACHER AND ANALYSIS.

It is perhaps necessary to emphasise the fact that psycho-analysis is a life sentence, and not an amusement, and teachers ought to consider carefully its uses. It is possible to read every book on analysis extant, and yet be unfit to deal with—say—a case of pathological stealing in a child. Freudian literature seems to me to be a danger to the teacher. It looks so simple with all its easy symbolism and its obliging Oedipus Complex.

"Ah!" you think when little Wiille tells you that he dreamt his father was dead, "ah, the lad has an Oedipus Complex. He wants to kill his father so that he can have mother all to himself."

And Mary dreams of snakes. "That's easy; we all know what snakes mean!" we say.

In short there is a great danger that Freud is becoming an authority for all possible cases, whereas Freud is a great genius, who would be the last person alive to claim dogmatism for himself.

An intellectual knowledge of symbolism and motives will not help the teacher to deal with neurotic children. The teacher must first be analysed, which means that the teacher must learn of his own unconscious first before he can deal with the unconscious of his pupils.

One important thing reading of books on analysis can do: it can show the teacher how dangerous suppression of the instinctive strivings of the child really is. Thus the un-analysed teacher can do much good in a negative sense, by refusing to impose authority on the child.

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## AUTHORITY.

The Authority Complex is one that every teacher should strive to understand thoroughly, for it is a complex that every man, woman and child has. A child is born with an unconscious that comes from God, and because this unconscious contains racial memories Jung calls it the Collective Unconscious. A better name is possibly the Impersonal Unconscious. It is the libido, the life-force, and, coming from God or Nature or what you will, it is good.

A day comes when Tommy, prompted by his libido, wants to indulge in an activity. Father holds up a warning hand. "You mustn't do that," he cries, "that is naughty." Thus Tommy requires a new unconscious . . . the Personal Unconscious. We can call the Impersonal Unconscious "the Voice of God," and the Personal Unconscious "the voice of father, mother, teacher, preacher, etc." But Tommy is led to believe that his instinctive activity belongs to the Devil, whereas God and the Devil have been inverted, and the libido was really of God while father was of the Devil. Hence comes it that at the age of fourteen Tommy indulges in masturbation, thereby gratifying his instinctive desire for sensual pleasure, but, after the act, conscience comes in and he feels a guilty sinner. So he pleases, first Nature, and later Father-Mother. Here we have the psychology of Masochism, the joy in suffering. Here we have the crucifying of the flesh in order that the spirit may reap the reward in heaven.

It is important to recognise that masturbation is indulged in partly for the pleasure of feeling a miserable sinner, and in a



community where sex and sin were not made synonymous, it would disappear. It is an activity directly resulting from an externally imposed morality.

When the Freudians talk of the Oedipus Complex they ignore the religious aspect of it. The boy does not hate the father because the father is the rival for the mother love: he hates him because he fears him, and he fears him because he (the son) has "done him in," as Eliza Doolittle has it. Every time a boy acts according to his instincts, i.e. acts according to his Impersonal Unconscious, he takes the place of the father, and as to a child, father and God are one, every child at one period displaces God. Jung calls this situation the Gott-mensch Complex or the Jehovah Complex. Jung tries to analyse it away, but should it be analysed away? If God made man in his own image, surely every man has a right to become a God. The trouble arises when a man, not content with being his own God, becomes the God of the man next door. This is exactly what our moralists are doing, and all the nice people who order us to wear skirted bathing costumes are trying to be gods . . . and unfortunately appear to be succeeding too.

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### CONSCIENCE.

It appears then that conscience is the voice of father, mother, teacher, etc. But it should be noted that conscience belongs to the unconscious possibly more than to the conscious. Thus it follows that Mr. X, who believes consciously in free love and practises it, dreams dreams that show a considerable amount of guilty conscience. One of the main duties of a teacher is to see that he does not give a child a conscience, for conscience not only makes cowards of us all, but it makes us thieves and liars and many other undesirable creatures.

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### ORIGINAL SIN.

Because the Impersonal Unconscious has been believed to be of the devil, repression of instinctive desires has been considered a necessity in all education. But if we believe that the instinctive desires are of God, we must reconsider our attitude to the whole matter. Society insists that the ego instinct and the sex instinct can only be restrained by suppression. Most people

believe that if the restraining influence of morality were taken away, the child would at once proceed to satisfy all his greed, cruelty, and sex promptings. In other words, man is born in sin, and his feet are prone to evil. If we are to retain this sad belief, we must return to the way of external discipline. But is it necessary to retain it? Cannot we start from the assumption that a child is from God, not from the Devil.

Let us take a simple case. Billy is three, and he is very much interested in the by-products of his own body. His mother believes in original sin, and she smacks his fingers and says: "You dirty little scoundrel!" If she is too saintly a woman, she may add: "Bad boys who do that go to the burning fire." Billy's interest in excrement vanishes, and his mother is pleased. But the interest has merely been repressed, and many years later, Billy has queer phantasies and dreams concerned with infantile interests. Also he probably has a deep sense of inferiority, because the early threat of hell-fire remains in his unconscious. His mother's attitude gives him a miserable-sinner feeling for life.

Next door to Billy lives Mary, also three, and also interested in elemental things. But Mary's mother does not believe in original sin, and when Mary is dirty, mother smiles and says nothing. But mother goes out and gets some clay. This she mixes with water, while Mary looks on. Then Mary must play with the clay, and in a few days she has reached the stage of creative play, making pies and sausages and animals. Mary's interest in excrement has gone for ever. It is sublimated *without repression*. And in after years Mary, having no unconscious interest in bodily functions, accepts them as facts of life.

Mary's mother educates without introducing the idea of right and wrong, and that surely is what the education of tomorrow will aim at. It is because of the adult belief in original sin that to-day teachers are so timid about giving children self-government. There is an almost universal belief in the proneness of children to run to license. And undoubtedly this proneness exists, but it is an unnatural proneness, due to adult authority; the license that is simply an over-protest against discipline from without.

A.S.N.



# The Psychological Bases of the Montessori Method.

By Margaret Drummond, M.A.

Who is this that darkeneth counsel by words without knowledge?

Every social reform, every scientific discovery, every great invention has to run the gauntlet of those darkeners of counsel. Every new idea which has the fortune to awaken widespread interest is obscured and deformed by a multitude of "words without knowledge." Examples are not far to seek. Consider the advent of machinery in the textile industry; consider the discovery of radio-activity; consider the first proposals for daylight saving—in all those cases such an outcry was raised that one might have thought the stability not only of our social system but of the universe itself was threatened.

No educational method has aroused more popular discussion and questioning than that known as the Montessori Method. To the training course given by its founder in London in the winter of 1919 came teachers from England, Scotland, Ireland, Holland, India, and even far Japan. The class numbered three hundred. Accommodation was taxed to the uttermost, and many would-be students had to be turned away. But for this popular interest a price has had to be paid. It is, I think, true to say that no educational method has suffered more from misrepresentations and misunderstandings on the part of those who uphold it, hardly less than on the part of those who condemn it, than the Montessori Method.

My present aim is to clear away some of these misunderstandings, and to enquire how far the practical success of the method, which is undoubted, is due to principles implicit within it, and how far simply to the personality of its gifted exponent.

Every one knows that the fundamental principle of the Montessori Method is freedom for the child. Now this demand for freedom involves a special conception of man's nature, which is diametrically opposed to that commonly held. We have been taught that man's untutored tendency is towards evil, that there is no clean thing

in him, that the spirit has to wage continual warfare against the flesh. The claim of freedom for the child implies that these statements are ill founded: that indeed they reverse the truth, which is that man's nature by its own innate virtue seeks out what is best for itself.

According to Dr. Montessori the first need of the spirit is for Order. This we all know is true of the infant. Into the multitude of sense experiences which assail him he must by the very nature of his being infuse system, coherence, intelligibility. By his own efforts he builds up for himself an inter-related world—a world in which he can foretell the future. A child a few weeks old selects from the sum total of those available certain phenomena on which to focus attention; gradually from chaos order is evolved, which is felt as mental growth and accompanied by pleasure.

Not long ago I sat with a baby on my knee. In front of us was a table on which were six or eight little wooden cubes. I piled the cubes into a tower, baby straining all the time to touch. Each time the tower was finished I allowed her efforts to be successful. She touched and down went the tower. We were both absolutely seriously, intent upon the work. All of a sudden when the tower went down for perhaps the seventh time, baby gave the most delightful gurgle of laughter,—laughter that was "sudden glory" if any laughter ever was. She had made her generalisation, she had introduced consistency into her world, she could foretell the future; her personality had expanded.

The little child's attitude to the world is a work attitude; not a play attitude; he is a scientist before he is a poet. During his first year mainly by dint of his own marvellous mental energy he traverses aeons of development. But man by his social inheritance has gone far further in his understanding of the cosmic plan than any individual could do in a life time. Hence



the child requires help from us so that as quickly as possible he may stand on the pinnacle of achievement and reach out into the future. It is with this end in view that Dr. Montessori has devised her didactic material. It is to assist the child to introduce the order which his spirit craves into the chaos of his sense experience.

That knowledge is rooted in sensation is, I think, granted by every psychologist and by every educationist. It is impossible to teach a little child except by allowing him to look, to listen, to touch, to handle. Dr. Montessori's plan is as far as possible to isolate each sense, to provide the minimum of material which will secure perfect discrimination within the limits of that sense, and in this way to build up in the child's mind a framework or skeleton about which he can organise his experience. When attributes are thus classified in the child's mind they act as lodestones producing associations by means of similarity—a far higher form of association than contiguity—because it involves mental activity on a higher plane. Children's individuality comes out in the way they apply the notions thus provided. For example, in examining a curtain one child will be struck by its weight, another by its texture, another by its colour, and so on. There is no passive receptivity in the Montessori class room; the children are actively comparing, judging, and applying their experiences all the time. The material for sense training is the lowest rung of the Montessori ladder, and you cannot have the Montessori Method without it. By its means the little ones learn to co-ordinate hand and eye; while at the same time they prepare the way for writing, reading, arithmetic, and all the activities of the upper school. The wonderful ease with which the children acquire these arts has been acclaimed by all who have any knowledge of the children so trained.

All the lessons which are given with the apparatus are individual lessons. They are short and very often no words are represented. He then sets to work by himself, concentrating his full attention on the work in hand, which he recognises at once is full of meaning for him. It is in connection with these lessons that we realise the first sense in which the Montessori child is free.

No pupil is compelled to take a lesson or to use the apparatus; and every pupil is free to cease work when he likes. What makes this arrangement possible is that the lessons correspond to felt needs within the child. Naturally it sometimes happens that the Directress offers a lesson to a child who is not quite ready. In such a case another child who has come along to see what is doing, may take the lesson, while the first one goes off. Sometimes the lesson attracts a little group of children who all feel that here is something of vital concern to them. Such incidents are necessary consequences of the principle of freedom. But even these group lessons are to be regarded as individual, because each child has spontaneously put himself into touch with the teacher.

Implied in this freedom to take or refuse a lesson, to work or to play, is freedom of movement. Movement is necessary for the formation of the self. "Whereas the ancient pedagogy in all its various interpretations started from a receptive personality—one, that is to say, which was to receive instruction and to be passively formed—this scientific departure starts from the conception of an active personality—reflex and associative—developing itself by a series of reactions induced by systematic stimuli which have been determined by experiment." All exercises with the material involve movement; they all give the child something to do. In the earlier work large movements are demanded as in building the pink tower; in the more advanced work finer adjustments are required as in the finger movements requisite for arranging the colour tablets.

In her insistence on the importance of activity Dr. Montessori is of course in line with all other educational reformers. Her great gift to the child is perhaps her material which renders possible even with very little children a freedom which does not degenerate into disorder. It is not generally realised that the occupations which she provides have been selected by the most careful experimentation on children, and that those which have survived are not nearly so numerous as those which have been scrapped. One constantly meets with teachers and others who say that their practice was Montessorian long before



Montessori was ever heard of; or even that they themselves were brought up on Montessori principles. I quite admit that there has been in the past a good deal of freedom and a good deal of auto-education, which is what these critics usually refer to; and much good has resulted therefrom. But the Montessori material is the pivot of the Montessori Method, and those who imagine for a moment that you can have the one without the other simply show that they have not the least notion of the thorough going and comprehensive character of the method.

Liberty of movement does not mean that the child is to be left to the mercy of his impulses. That is not freedom. Leave a young child in a room with a fire. He burns himself, being left free. But he did not choose to burn himself. It was in ignorance he did it. It is only through knowledge that the child becomes free. But if in the beginning he is not guided to form good habits, then in the end even knowledge will not make him free. He will be bound by chains which in his ignorance he himself forged. Dr. Montessori is no apostle of license. At every step the little child is patiently and lovingly directed until through knowledge he can direct himself.

According to Dr. Montessori will is not a simple impulse towards movement, but an intelligent direction of movement. In a normal person we find many impulses to action which are regulated by inhibitions and restrictions imposed by society. An ideal character demands such a balance between impulse and inhibition as causes action to be rightly directed. The childish faults of will delineated by Dr. Montessori exactly correspond to William James's perverse will. "If we compare the outward symptoms of perversity together, they fall into two groups, in one of which normal actions are impossible, and in the other abnormal ones are irrepressible. Briefly, we may call them respectively the obstructed and the explosive will." Since the fault lies not in either impulses or inhibitions by themselves, but in the relation between them, it is clear that an explosive will is found either when the inhibitions are too weak or when the impulses are too strong; and similarly an obstructed will is found

either when the impulses are too weak or the inhibitions too strong.

It is Stanley Hall who says, "If the muscles are undeveloped or grow relaxed and flabby, the dreadful chasm between good intentions and their execution is liable to appear and widen." Similarly Dr. Montessori declares, "The uneducated organism may be easily directed towards subsequent deficiencies; he who is weak of muscle is inclined to remain motionless, and so to perish, when an action is necessary to overcome danger. Thus the child who is weak of will, who is hypobulic or 'abulic' will readily adapt himself to a school where all the children are kept seated and motionless, listening, or pretending to listen. Many children of this kind, however, end in the hospital for nervous disorders, and have the following notes on their school reports: Conduct excellent; no progress in studies. Of such children some teachers confine themselves to such a mark as: They are so good, and by this they tend to protect them from any intervention, and leave them to sink undisturbed into the weakness which threatens to engulf them like a quicksand." These children are among those who, in Professor James's words, find things impossible "through the enfeeblement of the original desire."

The other type of obstructed will Dr. Montessori thus describes: "There are also children in whom the inhibitory powers are dominant; their timidity is extreme; they sometimes seem as if they cannot make up their minds to answer a question; they will do so after some external stimulus, but in a very low voice, and will then burst into tears.

The explosive type of will is normal in young children and may continue to show itself for a long time in children in whom the flow of life is strong. These are very often described as naughty children. "If we enquire into the nature of their naughtiness, we shall be told almost invariably that 'they will never keep still.'" These turbulent spirits are further stigmatised as aggressive to their companions, and their aggressions are nearly always of this kind: they try by every possible means to rouse their companions from their quiescence, and draw them into an association."



These last words are very interesting and indicate how these children should be regarded. They are potential leaders, and therefore special attention should be paid to their education in order that they may be turned into reformers, not into rebels; into patriots in the highest sense of the term, not into anarchists.

An irritable adult is an example of an explosive will resulting from weak inhibition. The impulses are not really very strong, but resistance is so diminished that they readily find expression. Hence arise the sharp answers and the general crossness of the overworked man or woman.

The inhibitions, I have said, are imposed by society; and in a broad sense that is true. Even in the first year the child begins to mould himself in accordance with the requirements of the society in which he finds himself. Yet this moulding is a long and, even where the environment is favourable, a difficult process, and in this country as in Italy we have to recognise that the child on coming to school is often the "prey of his impulses and subject to the most obstinate inhibitions." The subject of childish inhibitions is an intricate but fascinating one: and while the psychology of these inhibitions is much clearer than it was ten or even five years ago, there is still much spade work to be done in this region. The interests of the individual and of society are at many points opposed: this fact gives rise to conflict within the individual, and from this conflict spring the difficulties with which education has to deal.

The sense in which Dr. Montessori uses the word freedom should now be becoming plain. In a strong paragraph she says, "When we leave the child to himself, we leave him to his intelligence, not, as is commonly supposed, to his instincts, meaning by the word instincts those designated as animal instincts. We are so accustomed to treat children like dogs and other domestic animals that a free child makes us think of a dog, barking, jumping, and stealing dainties. And so accustomed are we to regard as manifestations of evil instincts the rebellions of the child treated as a beast, his obscure protests and desperations, or the protective devices he has to invent to save himself from such a humiliating situation, that, by way of

elevating him, we first compare him to plants and flowers, and then actually try to keep him as far as possible in the state of physical immobility of vegetables, subjecting him to the same sensations, reducing him to slavery. But he never becomes the 'plant with angelic perfume' we would fain believe him to be; rather do signs of corruption gradually manifest themselves as his human substance mortifies and dies."

Many people who wish to try the Montessori Method find difficulty in knowing just how much freedom to allow. In the paragraph just quoted they will find the guiding principle. The child is free to follow his intelligence, and when he is doing so we must stand back: we must, however, aid him to acquire control of his impulses, and we must not allow him to interfere with the legitimate liberty of other people. The child has to form himself as a social being: in freely moving about among his little companions he learns to respect himself and to respect others; by this constant practice he attains at a wonderfully early age to a certain sweet reasonableness and to a highly sympathetic attitude towards the difficulties and progress of others.

In following this intelligence the child develops the practice of meditation. He shows "absorbed attention, a profound concentration which isolates him from all the stimuli of his environment, and corresponds in intensity and duration to the development of spiritual activities." This concentration is the source of internal crises of rapid intellectual developments, and above all of an "external activity which expresses itself in work."

The task of the teacher is to keep alive the light of the child's intelligence. With this end in view she respects his periods of meditation, and when the propitious moment arrives she gently directs him towards his next objective. It is often thought that a teacher's business is to make children learn. In connection with a Montessori child such an idea could never enter one's head any more than it could in connection with a healthy baby. The difficulty with him as with the baby would be to prevent him learning. It is by wrong methods in our schools and homes that we pile up those resistances within the child



which cause him to creep like a snail unwillingly to school, and be very unteachable when he arrives there.

The freedom of the classroom which allows the child to go at his own pace and to build up his own mind according to the laws of his own inner development, saves him from the forced surfeit which too often perverts or destroys his natural healthy appetite for knowledge.

I turn now to a part of Dr. Montessori's psychological doctrine which has been in this country quite as much misunderstood as her doctrine of the necessity for freedom. I refer of course to her treatment of the imagination. When we speak of cultivating a child's imagination, most people's thoughts seem to turn at once to fairy tales; and all that some people know of Dr. Montessori is that she is a person who tries to deprive children of their rightful fairy lore. Even Mr. Kenneth Richmond, who ought surely to know better, is reported as criticising Dr. Montessori's dislike of fairy tales, when he was addressing the education section of the Psychological Society.

It may be a little disheartening for those who have adopted the view of Dr. Montessori just mentioned to learn that she feels no hostility to fairy tales at all. Indeed she expressly states in her *Advanced Method* that among the books she provided for her children who had learned to read was Andersen's *Fairy Tales*. But when children are able to read they have or ought to have attained to a certain maturity of knowledge which enables them to distinguish between truth of fact and truth of the imagination. It is for the little child who is a stranger to the ways of this world and who is seeking above all things to make himself at home here that we ought to avoid stories which may confuse him and hinder his growth.

Another favourite way of cultivating the youthful imagination is to encourage the childish practice of using material things to serve the purposes of creative fancy. Thus a table obligingly becomes an Indian wigwam, or an arm chair becomes a motor car. Such play has been systematically developed in some kindergartens, and I do not deny that when it is combined with real ingenuity and active mental construction on the part of the children it may be of great

value. Very often, however, it leads to nothing, and it encourages certain modes of thinking in the children which are in the highest degree dangerous. I will distinguish two of those modes of thinking which every observer of childhood will recognise as typical.

The first I may call personal romance. It is an almost pure gratification of the self-display instinct, and when it occurs in adults it may develop into what is known as paranoidal insanity or in popular terms "swelled-headedness gone mad." I may give two illustrations. A five-year-old attending a Free Kindergarten in Edinburgh, a little rickety, undersized fellow, used to point out one of the military monuments to his companions with the words, "There's me on my horse." Then might follow a long tale of his wondrous deeds. Not long ago I walked in the country with a little friend. She pointed to some horses in a field. "When I was last here," she said, "I rode upon those horses. You know I was here before you." This was entirely untrue as the child had never been in the district before.

The second process is closely allied to the first and may be called wish gratification. Those fishing yarns in which the fish grows half a pound at every repetition of the story may be cited here. A little boy, on a visitor asking his name, replied not with his own name, but with the name of another boy with whom he obviously identified himself. The same child on another occasion when I asked his name responded "Polite James," thus voicing aspirations which alas! he was far from realising. Another child once told me that when paddling in the river with her father she had put her hand down and caught a little fish. When her statement was challenged she said in a puzzled half dreamy way, "I thought I did." A large proportion of children's lies find their place here. Many psychologists declare that little children's imagery is so vivid that they confuse their images with actual sense experience. I have never been able to convince myself that this is really the case. What they certainly do—and what we all do to some extent—is to confuse memory images with imaginative constructions—a very different thing.



Every little child is prone "to make such a sinner of his memory to credit his own lie"; and his education ought to help him to face the past with a clear eye and to realise that it is unalterable and irrevocable.

This wish gratification is at the back of many adult defects of character. It may even lead to the formation of a parasitic personality. It may account for psychic epilepsy and for certain confusional states. Not infrequently we hear of children or adults wandering away from home, and on their return being unable to give any clear account of themselves. They have yielded to a temptation which perhaps is known to many of us to wander away into a land where responsibility drops from our shoulders and where, wishes being horses, every one can ride.

The present modes of training imagination in the schools tend to foster in some children these extremely dangerous tendencies; and Dr. Montessori's treatment of the imagination is a call to sanity. She distinguishes between imagination and credulity, and emphasises the little child's dependence on us for truth. When he listens to a fairy tale and believes it, he is not exercising his imagination in any creative way—he is merely trying to understand our words. His mental activity is of the same kind as it would be if we told him of sticklebacks' nests or of flying fish. Only the fairy story has the disadvantage of pushing him away from reality instead of rendering him at home in it. When we consider that it is now established that many mental ailments consist just in a retreat from a reality which has become unbearable we see how unfair it is to the child to encourage him to tread this seductive but terrible path.

Dr. Montessori does not believe that we can *make* the child create. "We ought to tend and nourish the internal child," she says, "and await his manifestations." Imagination, like reasoning is a mode of mental activity natural to man. If we give the child material which he may use in those thought processes, we as educators have done our part. It is in accordance with these principles that Dr. Montessori forbids the use of the didactic apparatus except for the purposes for which it is

designed. The child may work with it; he may not play with it.

Seven years ago Professor Green criticised regulation thus: "Watch a small child with the apparatus. . . . Take the cylinder insets as examples. He masters the secret in a very short time, and then he turns the cylinders into soldiers, and his big brother of five suggests the holes shall be trenches and the block of wood a fort. Now the whole business is spiritualised. It is a human thing now which we can all watch with interest. But of this kind of escape from the prison house of the didactic materials there is never a word."

I find a precisely similar criticism in an excellent book recently published on Nursery School Education.\* As this book is likely to have a widespread influence it is worth while considering the passage which deals with the Montessori Method. The apparatus is helpful, the writer says, "because its striking characteristics and simple proportions are a stimulus to the child to begin setting it in order—in the most obviously attractive and easy ways. When he has been shown how to do it, he likes to arrange the oblong bricks so as to make a flight of stairs, to place the rods in order of length, to match a coloured tablet with a coloured tablet, and later to arrange the shades of colour in order from dark to light, and so on. This kind of activity suits him because he has not yet had experiences of life that he can reconstruct in imagination and that he wants to express again. Soon, however, we shall find that instead of arranging the bricks to make a stair he arranges them to make, perhaps a steam engine: the rods he discovers make admirable railway lines, the cubes a fine station. What does this mean?, Surely that the child is now imagining experiences and learning to express ideas through what he does. He has now either exhausted the value of this piece of apparatus, or has passed the stage when it can benefit him."

In answer to this criticism we may point out that the didactic material is a scientific apparatus admirably designed to give little

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Nursery School Education: ed. by Grace Owen, Methuen.



children clear fundamental ideas of the nature of our world: it may be compared to the microscope or the telescope. We should not consider a microscope "spiritualised" by being turned into an Eiffel Tower. The writers quoted would degrade the material to the level of toys. Dr. Montessori by the respect she inculcates for it gives a lesson much needed by the young people of the present day. Every man who has found his tools blunted and spoiled by misuse, every housekeeper who has discovered her best towels used as dish cloths has reason to wish that their assistants had been brought up under the influence of Dr. Montessori.

In a Montessori class room there are some forty children. If one of these has exhausted the value of one piece of apparatus he leaves it for another who has not. The writers quoted seem to think the children perform the prescribed exercises easily. This is not the case, unless the child starts when he is already too old. For little ones of four or even five it is a difficult exercise to place the rods in order of length, an exercise which they are often not able to perform correctly till after many days' work. And when they can perform it correctly it leads straight on to other exercises suited to the higher level of mentality which the child has now reached. Before Dr. Montessori had published her advanced method it was possible to think of the children soon mastering the material; now however we see the whole system as a continuous series of steps up which the child climbs with the same life giving joy and sense of spiritual growth that the infant experiences in acquiring the powers of locomotion and speech.

Even the elementary material develops as the child develops. For example had the little boy described by Professor Green placed his ten cylinders on a distant table, then had he selected a particular hole in the wooden block, and gone to the table to select the particular cylinder appropriate to that hole he would have performed a task on a higher level than the elementary one of replacing the cylinders on the spot. Such legitimate extensions of the use of the material are often devised by the children themselves in the form of games, and are encouraged by Dr. Montessori. In such activities the children remain on the direct

path of intellectual growth instead of, like Professor Green's little boy, turning into that attractive lane which, however pleasant and even beneficial it may be for a season, yet leads in the end to the land of the lotus eaters or the island of Circe.

I have recently met with a charming little poem by Mrs. Woods which seems to me to indicate the right use and the right treatment of the imaginative activity of childhood. According to her nurse "the child" is playing under the tree. No—through the jungle Marjorie passes; she *was* a child, she *is* a happy free creature of the woods; now as a deer she wanders; now prances like a frolic foal, or sits nibbling a nut as squirrels do. Next, thrice she turns the ring on her finger, and forthwith from Jerusalem she rides a knight, and from a band of men in mail she rescues a lady passing fair. Once more the ring is turned, and as a Dane she approaches the English shore and enters in disguise the little town which she has doomed to rapine, fire and sword. The poem concludes with one of those characteristic interminglings of fancy and fact familiar to all those who have been privileged to be on intimate terms with an imaginative child.

I come at first in a deep disguise to the little town.

And when I climb to the nursery yonder,  
They'll call me Marjorie, and wonder  
Why I should want to run away  
And be as any rabbit wild;  
For I shall seem to be a child  
Named Marjorie. What would they say,  
If they could know it was instead,  
A pirate that they put to bed?

The title of this poem is "The Child Alone," and however much this wonderland of the children tempts us, we should not too often attempt to enter it with them. One sees even in the short synopsis I have given of the poem how Marjorie's imagination has been fed upon facts—facts of history, facts of nature knowledge. And on the whole in spite of the storm of disapproval which Mr. Gradgrind raised, it is our business as educators to supply facts. And if we do for a few moments at a time pass with the child through the magic casements and enter fairy land, our value there depends on our power to help him to bring his imagination into line with



reality; our greatest artists are those who see most deeply into life, and our imaginative constructions are wholesome and inspiring in proportion as they obey those universal laws which may be regarded not incorrectly as expressions of the creative or imaginative activity of God Himself.

The warnings which Dr. Montessori gives with respect to the training of the imagination are of deep import. Nervous breakdowns, a term which covers a wide range and a deep variety of deviations from healthy mindedness are lamentably common among us; and these breakdowns do not as used to be supposed have their origin in the stress or strain which has immediately preceded them, but are the culmination of a long course of mental maladjustments dating in most if not all cases from early childhood. Children brought up from babyhood on the Montessori Method would attain to a mental equilibrium which would go far to render a nervous breakdown impossible.

I am now in a position to answer the question from which I started: How far is the success of the method due to the personality of its founder? There is no doubt that in every school-room the personality of the teacher is an important factor; but we may safely say it is less powerful in a Montessori class room than in any other, simply because the personalities of the children are allowed to manifest themselves freely. At the same time a nonentity could not be a Montessori teacher. She must be a person of strong character who knows when to speak and when to be silent, when to check and when to incite. There are people who are temperamentally incapable of standing aside and awaiting the children's manifestations. They cannot assume the scientific attitude. Such people had better seek their work elsewhere. But within reasonable limits the method as now developed is as independent of the personality of the teacher as any method can be, and this is being proved by the fact that more and more people of very different natures, and working under very different conditions, are obtaining results similar to those described by Dr. Montessori.

## "Escaped"

By Enid Leale, L.L.A.

"Teacher! TeachER! What an ugly word it is! We got so tired of it at school, that we coined a new one, 'Rurrer.'" "

"How expressive! How do you spell it?"

"Write a lot of R's together, R-R-R-R-, it makes a nice grinding noise doesn't it?"

The girl in the blue jersey laughed.

"Excellent! TeachER! I know what you mean. Shabby clothes, thin hair . . . oh, but you teach . . . I beg your pardon."

"You need not," I answered. "I have done my share but I have escaped, at least partly. I am teaching privately now: I live in my own rooms and have plenty of spare time and light work. I can bear that—but school work—no!"

"I've escaped altogether," said the Girl in the Blue Jersey. "I was at an excellent school in Brighton, but it was too dull for words, so I gave it up when the war broke out, and I am doing office work now. It is quite amusing and nice, and really one enjoys it. It was a lucky escape I can tell you," and she held out her hands to the fire.

We have cosy talks round the fire in our club drawing-room and compare professional notes with much frankness and mutual amusement.

"A lucky escape! So I should think," chimed in a lively voice from the other side of the hearth. "I have escaped too! I had one year's teaching, and it was enough for me! Never again!"

"Nor shall I," agreed a fair-haired girl. "I have had six years of it and this Christmas felt I could stand no more. I was lucky enough to get into a most interesting office, where I have excellent pay, and where, oh, joy of joys!—I am not criticised and reproved from morning till night for all my idiosyncrasies and peccadilloes!"

"Just so," put in a lady with glasses. "The criticism! I taught at Brighton once—went through the whole grind-walks on the Front, Church in a 'crocodile,' and girls remarking on your clothes all the time. How I hated it! I am in a bank now. What peace among the cheques and counters after those horrible girls!"



"But who will teach if you all leave it for other things?" asked a quiet girl from the depths of an armchair.

"I don't know who *will*, I only know who *won't*," laughed the lady with glasses. "I leave that noble profession to those who like it."

"Well, you won't leave it to me," remarked another girl whose feet were in the fender. "I did Elementary work once, but what with the poor pay, the large classes, the inspectors and the long hours, I could stand it no more. I shall never go back."

"But it is National work," protested the Quiet Girl. "It must be done; and they will want more teachers than ever under the new scheme."

"Then the Nation must treat its teachers a great deal better than it has done before," I cried warmly.

"That it must," acquiesced the Girl in the Blue Jersey. "The cage has been opened and the birds have escaped. It will take a good bait to get them back again. This club, for example, is full of escaped teachers and they all say the same thing, they will never go back, and they mean it too."

"But who will train the children? It is all very well to make light of it! What is to be done?" persisted the quiet girl.

"If we had absolute and entire freedom out of school hours it would be a step in the right direction," answered the Fair Haired Girl. "We are treated like infants. At Bournemouth we were forbidden—women of thirty!—*Forbidden* to go to the *rink*!"

"I can well believe it," I assured her. "In my cathedral city the Minster Towers nearly caught fire because I played golf. I was told that I gave up my life to pleasure. Surely my life out of school is my own?"

"That's just it," she replied. "Had you been a man they would not have dared to criticise you. A clergyman need not spend his whole life in the pulpit nor a doctor in his surgery, but a teacher—a woman teacher I mean, must spend her whole existence with her nose in the red-ink pot. After all, to take a degree is not necessarily to take the veil."

"You have hit it!" cried Miss Blue Jersey. "We are treated like nuns, boxed up for ever within the convent walls:

nuns, hermits, or dangerous lunatics. I do not think we are an abandoned lot, but we do want a little ordinary amusement and society."

"And money with which to enjoy it," supplemented the lady with glasses. "How can we live comfortably on the miserable pittance we get? Why should we subsist on cheese-parings and dress like beggars?"

"I suppose many of us are underpaid," admitted the Quiet Girl with some reluctance: she evidently thought the outburst a trifle dangerous.

"Suppose! Oh, don't be silly," snapped Blue Jersey, impatiently. "As for the Elementary Schools with the enormous difference between the men's and the women's pay, well, if they want a single female to work for them, after a few years' time, they will have to double their salaries and their holidays and halve the hours and the numbers in the classes. So there!"

"I don't think the High Schools are much better off either," said the Fair Haired Girl. "You teach from nine till one, and two till four and then go home to correct books. What time do you get for yourself I ask? And when you do get a moment you are too tired to enjoy it. Bah! It's a dog's life."

"At any rate," cried the Lively Girl, "It has had the effect of turning a good many women into cats!"

The remark was naughty, but I am not at all sure that it was not only too true. Well, is it to be wondered at, that the dull colourless life of the average teacher has a depressing and crushing effect upon those who follow it? The girl who takes her degree does, to all intents and purposes take the veil too if she goes in for the teaching profession.

Walled up in the school precincts, her horizon bounded by the school time-table, her greatest excitement the school concert and the prize-giving, is it any wonder she becomes an automaton rather than a living woman? No society, no outside interests, there she drags out her cheerless existence.

If the nation does indeed want its teachers it must re-bait the cage very handsomely. Let them have money to live on first of all: good salaries so that there may be a few shillings to spend on



amusements, holidays, and innocent recreation. Yes! Theatres, concerts, golf-links and cinemas. Give them a little leisure in their hard-worked lives: a little opportunity for enjoying some of the pleasures from which they have formerly been debarred, because, strange reason, "Because they earned their living."

Let them go out to dinner, to Bridge, to dances like other women: give them a visiting list (Ye Gods!) and an At Home day, and let them be "in" the world instead of "on" it.

Proper pay, shorter hours, and a recognised social status, those are the three main things needed to entice back the "Es-chapées."

For they are escaping on all sides and I can only warn you that if the cage is not relined with gold, leisure, and a little natural human recreation your birds are gone, and they will not return.

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### QUESTIONS AND ANSWERS.

Q. I want to study Crowd Psychology. Can you tell me the best books to read?  
W.L.

A. *The Crowd in Peace and War*, by Si Martin Conway is an excellent introduction. Then read *The Instincts of the Herd in Peace and War*, by Trotter; *Group Psychology*, by Macdougall. Mr. Frank Watts' new book, reviewed on page 209, touches the subject from the class teacher's point of view, while his earlier book *Echo Personalities* is also good on the school crowd. Also study *John Bull* and the *The News of the World*; they will tell you clearly what the national crowd is interested in. The Sunday papers are full of excellent material about crowd and individual psychology.

Q. My boy is at a day school. He is rather boisterous and anti-social, and the head writes me saying I must take him away at the end of this term. The head writes: "I cannot sacrifice the many to the one." Will you kindly give me your opinion of the

rightness or wrongness of the head's attitude?

MOTHER.

A. My opinion is that if a teacher has to expel one pupil, that teacher is at the wrong job. I mean, of course, if the child is simply an ordinary "bad boy," and not mentally defective or definitely imbecile. If a teacher cannot fill the bad boy's life with interesting work and play, I say he is at the wrong job. He is a failure. His duty is to diagnose the trouble, and then put the lad on his own natural line of development. This means that the teacher should be one who knows his own psychic life, and, knowing his own, knows the unconscious life of others.

A.S.N.

My opinion is that, if a child does not fit into a school, his parents should try to find a more suitable school. For instance a girl may not fit into a co-educational school, and yet be quite successful in a Girls' School. Also a child who cannot live in the atmosphere of a self-governing school, may be quite happy if sent to a school where the staff rules. Certainly the many should not be sacrificed to the one.

B.E.

Q. When should I prune trees.

PERCY.

A. Although, strictly speaking, we only deal with teaching the young idea how to shoot, we shall try to give you the desired information. The family tree may safely be left alone; you will lop off the branches quite easily in your dreams. With orchard trees it is not so simple. Prune them in Spring or Summer or Autumn or Winter. The result will be the same . . . much blossom and no fruit. Apple and pear trees always bear fruit in the Autumn after you have moved to another house. Perhaps the best way is to put up a board "House to let," then prune your trees, remove your furniture, and then return in October. This trick works only once. For further information read *The Garden of Allah*, and *Paradise Lost*.



# Our Neglected Legacy.

By H. Brown Smith, Lecturer in Education, Goldsmith's College.

New possessions have always overlaid and obscured the old: it is so in education. We have been presented among other things with new ideas of liberty, new ways of penetrating into the privacies of the individual, new ways of measuring and estimating his intelligence, new ways of training his senses. The country is flooded with scientific influences and many children are in the laboratories, recognised or unrecognised. A fire of educational enthusiasm for more exact methods on the teacher's part and for more individual chances on the children's, is spreading from University towns to village schools. The schools for younger children are as a rule first and most deeply affected, partly because the results are more easily recognised in them, and partly because there is an erroneous idea that time is not so valuable before the age of learning.

If the scientific spirit should carry its methods further on the new lines already stated it might be interesting to prophesy what will be the tastes and interests of generations following this one, for example—the young children of 1951. What will be provided in the shape of books and apparatus by Local Education Authorities? Will there be any toy shops, and what kind of toys will they stock? Will the circus and play for children cease to be? What will be the programme of a children's party? What will children do in their leisure? Will Peter Pan still be produced? Will there be any Christmas Trees, Churches, paint boxes, pretence games? Will Robert Louis Stevenson be out of print?

Nearly 100 years ago Frederick Froebel bequeathed to children the gifts of the Spirit: we have talked a good deal about them ever since, but as a body of teachers we are not in our hearts convinced of their value. It is easy to test the truth of this; we have only to look at the time-table of a school, to inquire into the methods of inspection and of examination, and ask what are the subjects most carefully tested; we have only to read the inscriptions on pages and

the conditions of scholarships, and above all to observe the leisure of the youth of our nation, to realize how mean a place is held by spiritual things. Mr. Clutton Brock in the "Ultimate Belief" describes this spiritual education as "certain desires that are not desires of the flesh." "It (the spirit) desires to do what is right for the sake of doing what is right; to know the truth for the sake of knowing the truth; it has a third desire which is not so easily stated, but which I now call the desire for beauty." Later on he says, "There is one very strong practical reason why children are not taught the philosophy of the spirit, and why that philosophy is not applicable to teachers. The philosophy of the spirit implies the freedom of the spirit; and we are all afraid of freedom in others, if not in ourselves."

I believe there is another reason forced upon teachers by public opinion, which makes them neglect the things of the spirit, and that is the economic one. At the back of all educational organization is the desire to teach things that "pay."; that "make for efficiency," and this efficiency is only another name for profitable wage-earning subjects. Convention and materialism are the worst enemies of the spirit.

Froebel said all this in other words when he wrote the Education of Man, and it is curious how very near he is to some of our recent attempts to re-state the value of the education of the Spirit. He says, "Play is the highest phase of child-development—of human development at this period; for it is self-active representation of the inner—representation of the inner from inner necessity and impulse. Play is the purest, most spiritual activity of man at this stage."

"We become truly Godlike in diligence and industry, in working and doing, which are accompanied by the clear perception or even by the vaguest feeling that thereby we represent the inner in the outer: that we give body to spirit and form to thought; that we impart an outward, finite, transient being to life in the Spirit." "This is the high meaning, the deep significance, the



great purpose of work and industry, of productive and creative activity." "Primarily and in truth man works only that his spiritual divine essence may assume outward form and that thus he may be enabled to recognise his own spiritual divine nature.

"If therefore, at any time in his life man has neglected to respect in the use of his powers their divine nature and to exalt them to work, or, at least, to develop them for work, he will necessarily and unavoidably be overtaken by want in proportion to his neglect. At least he will not, at some time, reap what he could have reaped, had he, in the use of his powers, in his calling, always respected their divine nature."

This is the inheritance that we have neglected for our children—even when we have appeared to believe in it. At the present time with the materialistic side of life emphasised by some who seemed to have cared for deeper things, it looks as if the fruits of the spirit might disappear. The day of liberal interpretation of Froebel is over—we know if we care to, what play, self-expression, creativeness *might* mean; but we seem, as a nation, as if we could not wait for the slow growth of the spirit—there are no results in that domain to be measured, indeed no results that any but the spiritually minded can recognise.

For example our schools have toys in their cupboards and play on their time-tables, they have constructive materials in their stores and handwork on their time-tables; they have a piano in the hall and music on the curriculum; they have story books in the library and literature in the programme, they have even "free play" on the scheme of work, but limits as to its duration and a teacher to control its exuberance. What does all this mean? That the real meaning and value of these things is not grasped. Indeed not every one is capable of understanding the fullness of meaning, especially if their minds have been clouded, during the period of their preparation, by false values with regard to skill, to definite performances of mechanical processes, to the need for visible returns of profit. At the earliest age of entering school a child seems to be regarded from the wage-earning value-to-the-nation stand point. He must go through the mill of efficiency by reading fluently, writing

clearly, counting accurately; he must be made "sharp" by constantly being aware of his surroundings; he must know things that add to his commercial value, such as the outstanding facts of Geography and Science. The things of the spirit have not been ignored—a worse fate has overtaken them; they have been muddled, their value misunderstood: they have been regarded as luxury instead of necessity.

Teachers are very human in themselves; their standards of value must vary with the recognised values of the times: and their power to understand results that bring no profit, that make for no promotion, becomes weakened by the tests imposed by those over them and by public opinion. A child who discovers for himself a new blending of colour is interesting, but not so valuable as is the child who writes well at 6; the power to use, or better still, to compose a really beautiful phrase in narration is rated far below a good reader: appreciation of poetry or of music so that children call for repetition again and again, or sit absorbed is not so profitable to a teacher's reputation as power to memorise a poem or to sing tonic sol-fah correctly. The question that comes from very deep down in a child's inner life and reveals a rich understanding is often brushed aside with "we'll talk about that another time." The piece of constructive work that a boy makes alone, crude and unfinished, but full of thought, is of far less value than the dove-tailed mechanical piece of wood work made by rule of thumb.

But of all the expressions of the spirit, the least understood is play—with all its many sided aspects of imagination, creation, expression and knowledge. It is the deepest thing in life, because only when we truly play are we ourselves, i.e., doing something for its own sake and so developing the spirit.

Dewey says: "Play is not to be identified with anything the child externally does. It rather designates his mental attitude in its entirety and in its unity . . . negatively it is freedom from economic pressure . . . positively it means that the supreme end of the child is fulness of growth—fulness of realisation of his budding powers, a realisation which continually carries him on



from one plane to another. Prof. Shelley goes further; he says: "What is it that takes possession of the human being and carries him along in that way? It is the play-spirit and that is all we can say. We see it burst forth: it simply bubbles up from the depth of one's being." "A child is always conscious of this bubbling up . . . as soon as the play spirit has left a person there is no reason for the existence of that person. It is that which makes really spiritual beings; it is that which gives one a future, gives as it were, always something to go for."

In what way then is the recognition of the value of play a recognition of the fruits of the spirit?

First perhaps in the fact of the need of expression. If play is man at his highest, then one of the highest activities is self-expression. Greville Macdonald says: "The process of evolution of man has been, and is still, a process of increase in the power of expression." No intelligence tests can reach this; it is not testable: but every teacher can give the opportunity, and can so value it that her children recognise it to be one of the things that matter. She must learn by experience and by inward growth to read development, through the creative works of her children, in language, in music, in material, in movement.

The next thing to recognise in the spiritual nature of play is the growth of imagination. This activity has received scanty merit of late, but children go on with their pretence, their dreams, they merge themselves in other personalities and the realm of fairies is never neglected. Greville Macdonald says "Imagination is neither more nor less than the power of perceiving the law fundamental in all things that live on obedience—the power of seeing through and not merely with the eye." "To the imaginative truth looks variously and equally truthfully to different souls." "The child is poet, creator: for he absorbs into himself the spiritual meaning of all outward and visible signs, and knows how life must be lived in sympathy to make it joyful."

By the atmosphere of play, i.e., the

doing of things for their own sake, children are free to gain this spiritual development. Teachers again have to be spiritually minded, else what can literature, history, art, be in their hands: the essence of these must be in their interpretation, not in their facts. Behmen likened the spiritual in man to the glow of the red hot iron. Something permeating and giving the iron power, though the iron still kept its weight and its dimensions when deprived of its radiance.

The third point of significance in the play spirit is its freedom—a recognised freedom within the law—not primitive license, not revolution—an atmosphere free from restraints that bind the spirit, but with the growth of the spirit must come the recognition of inevitable law. Froebel says: "Between educator and pupil, between request and obedience there should usually rule a third something, to which educator and pupil are equally subject. This third something is the *right*, the *best*, necessarily conditioned and expressed without arbitrariness in the circumstances. The calm recognition, the clear knowledge, and the serene cheerful obedience to the rule of this third something is the particular feature that should be constantly and clearly manifest in the bearing and conduct of the educator."

This is something of what Froebel left to us—a spiritual legacy that we have neglected, because we are not convinced of its value, and because we are not at present a spiritually minded nation. It is not a quick growth that we can hope to see by means of any system or subject—a system curbs the spirit, and the most spiritual subject can be materialised by some; but those who are convinced of spiritual value and who believe in its permanence, can do their part in helping it to grow whatever part they may be playing in the big machine of education: it has its place most of all in the Infant School, at least its fairest flowers can be seen there—its fruits may be seen in the University when the windows have been opened and the spirit of the student is allowed to be free.



# International Notes

## AMERICA.

### A SET OF SCHOOL PRINCIPLES.

FRANK D. SLUTZ, Director, Moraine Park School, Puebb. Colo., states his Principles as follows:—

1. A pupil must be the creator, with the teacher, of the school, if, as the common possession of both, the school is to be loved by both.

2. This principle makes the teacher a member of the boys' gangs, and of the girls' sets, and

3. Cancels the silly notion that school work is done for the teacher.

4. Children must be afforded an environment in which they may act naturally if the deductions about child behaviour are to be sound. Deductions based on child behaviour in an environment which encourages counterfeiting will be counterfeit deductions.

5. The teacher should be a companion and friend rather than a policeman.

6. Pure teacher government causes the pupil to believe that laws are imposed when the truth is laws inhere in the structure of Society.

7. Excessive supervision, translated into truth, means that a child's progress is limited by the time a teacher has to inspect all the items of the pupil's work.

8. Self-government, if not "plastered on" a school, but begun simply and allowed to grow, as all safe and sane things do, can be made successful.

9. Children love to do real things. As soon as anything is substituted for reality, that thing becomes an artificiality.

10. Books are immeasurably valuable, but are not all of life.

11. Our report card asks, What are the fundamental human occupations which every human creature engages in from the cradle to the grave and to which all mere subject matter is contributing? Why not catalogue these elemental activities and grade in them as the vital responses to be acquired? These 10 occupations, or "arts of living," are as follows: Body building,

spirit building, truth discovering, opinion forming, thought expressing, society serving, man conserving, comrade or mate seeking, life refreshing, wealth producing.

### CASES IN A PSYCHOLOGICAL CLINIC.

#### *Lincoln School, Youngstown, Ohio.*

Mamie entered school four years ago, before the clinic had been established. Although she has teachers far above the average, she made almost no progress in school work. She could not learn to read, could not retell a story, did not seem to be able to master the simplest games, could not perform gymnastic exercises, seemed to have no more intelligence than a three-year-old child. Mamie was kept in the same grade for five semesters, and when the clinic was established was pronounced mentally defective and incapable of being educated. Because she showed marked ability in the test in designing, it was recommended that she be given work of that kind. An expert designer became interested in her case and attempted to develop her talent. She could not learn to take measurements but she could look at a subject, design a costume and cut it to fit. She does not like to sew and cannot do it well, but she becomes quite angry if a seamstress does not do the work well. The expert says she possesses exceptional ability and that she has designed costumes which far surpass anything he himself has been able to turn out.

Harry learned to read after having been in the first grade four semesters but even then could not read as well as many children who had had but one semester's work. He was slow in all school exercises except mechanical operations in arithmetic. He mastered the number combinations much quicker than the ordinary child. Harry was found mentally defective. His teachers observed that he liked to repair broken toys, the more complicated the operation the better. Children brought their broken toys to school for Harry could always fix them.



The coaster brake of a bicycle was worn out but Harry soon had it working perfectly. As he could not be compelled to go to school on account of his lack of mental ability, he was permitted to play about a garage. There he tore down an old automobile and put it together so it would run, making the missing parts himself. When he was old enough, he started to work in the garage. His fellow workmen say he is a genius and that he can discover a method of repairing anything. They say he frequently simplifies the mechanism of a machine without losing any of its efficiency. He works in a shop where his inventive genius has every opportunity to assert itself and is happy in his work.

Thomas was found to be far below normal in mental ability but surprised his examiners by telling them the key in his auditory test. His teachers had found him far above ordinary ability in music. He read notes readily and could sing in tune. The family had no musical instrument in the home. Thomas seemed able to recognize accurately any key sounded on the piano. He is taking lessons on the piano and is making admirable progress. Though he has never had any lessons on any other musical instruments, he is able to play a number of them very creditably. He plays by ear or by note. He likes to direct an orchestra or a choral but takes more delight in playing or singing in one of these. So far we have not noticed him doing anything in musical composition and we do not know that he possesses ability in this line. He loves music and would willingly miss his meals to play on a musical instrument. His parents are going to see that he secures a good musical education.

J. W. SMITH.

*From "School Review," Nov., 1920.*

## THE MACABE SCHOOL STATE.

When strangers pass Public School 50, Brooklyn, near Williamsburg, Plazza, they are impressed by the orderly conduct of the children streaming into or out of the school. This is the external manifestation of the McCabe School State for which P. S. 50 is famous in Brooklyn, named after District Superintendent James J. McCabe, the composer of the latest musical setting to "America." Bright eyed boys and girls

are seen in the street keeping a watchful eye over the little ones and working in co-operation with the city police. They are the traffic squad of the McCabe School State and thus the School touches hands with city outside its doors. This is the visitor's introduction to No 50's regime. The spirit of the School State permeates the school, but a stranger might be puzzled at first to learn that P. S. 50 is conducted like all other Public Schools, and that the McCabe School State is an extra activity.

Passing into the school the visitor sees the guards quietly patrolling, ready to keep order if necessary. Dr. Oswald Schlockow quietly observed. "Some one has not been a good citizen to-day." A boy saw a paper, quickly picked it up, and replied: "Yes Doctor, I must remind him if I can find him." Then the youngster smiled and Dr. Schlockow smiled. The moral of the incident was not lost on the visitor. Dr. Schlockow did not say, "Pick up that piece of paper." The art of modern school management appeared in the incident as reflected by the spirit of the school state. The machinery is not apparent until the School State gets to work on business of its own. The campaign for the election of officers of the School State is coming on. Dr. Schlockow calls a meeting of the boys and girls of the seventh and eighth years in the auditorium. They constitute the School State and there are about 800 of them. Dr. Schlockow tells them that they are to select a governor, a lieutenant governor, a secretary of state, an attorney general, a chief justice, a senate and an assembly. He tells the children that school is a mimic world and that they must learn how to strive for social co-operation. Dr. Schlockow asks the children to consider efficiency and character as the test for office, not personal friendship. The candidates take the platform and tell the citizens what they will do for the P. S. 50 if elected. The election is held according to the Australian ballot system and the new officers are installed without delay, an improvement on the adults.

The visitor saw the government of the School State at work after school. One first notices how interested the children are, especially in the Senate and assembly. The Lieutenant Governor and the Speaker presided with Dignity. There is a teacher



present during the proceedings of the Legislature and the court, but they hold the reins lightly. Breaches of discipline rarely occur and if they do they are reported to Dr. Schlockow and the faculty. The children feel their responsibility. They pass bills affecting the management of their own school. That brings them nearer to the teachers and to a closer sense of their responsibility. The bills they offered proved it to the visitor. Here is a bill introduced in the Assembly: "*Resolved*, that the janitors be asked to keep the hall windows open top and bottom." Here is a bill presented in the Senate: "*Resolved*, that handball playing against the outside walls of the buildings be prohibited as it dirties the walls and sometimes causes the breaking of windows." Another bill called on the Guards to show no favouritism. The citizens of No. 50 are keen in criticism, and resolved to have their rights. The laws passed go to the Governor for his approval or disapproval, and finally are scrutinized by Dr. Schlockow and the faculty. The Governor is responsible to the principal and the Republic for the enforcement of the laws and the administration of the guards and police. Learning by doing is one of the fundamental principles of the McCabe School State. The boys bring the ballots and legislative bills, and in the bindery in one year they "reclaimed" 1,500 worn-out text-books.

The more dramatic side is seen in the court. A big hulky boy was haled into court. A regular notice had been served on him and he was produced by the sheriff. At first some of the children were disposed to grin as the clerk in business-like manner read the charge. The culprit seemed to be trying to summon up a defiant spirit. But was it a realization of the spirit of the law or mass psychology that changed his attitude? There was a new influence at work on him. The little Judge was half his size, but the determination that blazed in his eyes, the firmness of his manner and the perfect grasp he had of the facts were another factor. The young giant hung his head, confessed he had broken a school law, gulped and received his sentence in silence. He felt his disgrace. He had experienced a new sensation facing a jury of his own mates, facing a stern Judge half his size and compelled to admit his guilt. Dr. Schlockow

moralized on the incident. He does not like to talk about the School State for quotation, he prefers to have the School State speak for itself. "Sometimes," he said, "a boy who does not grasp the idea of the School State and misbehaves, is elected an officer. He sees his relations to the school in a different light and that gives us a better hold on him." That may or may not be a tip to the youngster in this instance, but it shows how the McCabe School State capitalizes boyology.

But this is only part of the story. The John D. Wells is a school of high grade; it graduates an unusually large number of children and stands among the best in sending boys and girls to high school. And yet, P. S. 50 finds time and opportunity to extend the idea of the School State to the other classes. The pupils in the seventh and eighth grades have the power to elect the children of the sixth year into membership, but have not as yet done so. Here we have children studying children, another virtue of the School State. But the principle is carried out in the establishment of twenty-nine towns. Each one is its own life and is a part of the State. The pupils undertake to preserve order in the classroom. They even supply teachers in absence of the regular instructors. Thus they learn from the insight they gain into the teachers' work from their own experience with responsibility in the administration of the School State. Dr. Schlockow may be quoted again: "When a boy upsets his class I tell him that he is not hurting me the principal, nor his teacher, but his class and the school. We wish to inculcate in the children the idea of their obligations to society. We talk too much about privilege. Let us talk more about our duties and obligations to each other and society. Emphasize duty and rights will take care of themselves. We are socialising our school to make it a mimic world in which everybody will work with everybody else for the accomplishment of certain moral, mental and physical ends, and the greatest of all is the social end."

In fine, the McCabe School State is a laboratory in the first aspect of the case. Dr. Schlockow in a lecture once made some teachers gasp by springing an academic joke on them. He said with a serious face: "The



School State is a God-given way to make the children go wrong." The teachers gasped, but were reassured when Dr. Schlockow with a smile explained: "I mean that by means of the School State we can find out exactly what the children are and set them straight. We are not afraid of errors. Why not begin with the children? Why wait until people are twenty or twenty-one before studying them? The School State is the best institution we have for a laboratory. It offers limitless possibilities. First of all, it promotes social co-operation. It is the dramatic means for teaching civics. It teaches the children to use their brains, to study each other, how to fraternize in the bearing of responsibilities as well as how to learn about voting, legislating, the methods of court procedure, the duties of officers and other subjects. It connects with the regular subjects and awakens a school interest in some pupils who cannot be reached in any other way. The School State permits the children to express their grievances. There is no straight jacket. That makes them feel freer and more in sympathy with school. Finally, it promotes leadership and the cause of better citizenship."

Dr. Schlockow started the School State in P. S. 109, Brooklyn, where it was installed by its famous author, Wilson L. Gill. Now the McCabe School State school is in its fifth year in P. S. 50, "and its possibilities are boundless"

*From "School."*

RUSSIA. By a Russian Lady.

(1917—October, 1920. A short report of the People's Commissary for Education. State Edition, 1920).

THREE years of hard struggle against the economic ruin, against hunger and cold, and disease! Can there be a question of education, of schools, science and art? Can one expect any perceptible results in the constructive culture of this period? Notwithstanding it all, after perusal of the short report of the People's Commissariat for Education, we are bound to admit that Soviet Russia made considerable progress in the field of culture. The People's Commissary for Education Lunacharsky, in his introduction to the report, underlines all difficulties, among which one had to work.

The lack of sympathy of the intelligentzia, who changed its attitude only lately and started to work, the lack of training, the somewhat juvenile thoughtlessness of the new workers in the educational field, and other obstacles came continuously in the way. But by persistent efforts all this was mastered and is being mastered all the time. We give the following information as results of this work.

The Commissariat for Education organised in these three years a great number of all Russian and local Conferences of workers in education. (Local Statistics). In all 7 conferences in 1918, 25 in 1919, 21 in 1920, 53 in all.

The Infant Education is not only in Russia, but also in Europe still in an embryonic state. New Russia stood before a task to cover speedily the country with a net of children's institutions and to find new ways in the organisation of this work. The first conference of the pre-school education arrived at the following conclusion: "the path to the new school lies through the pre-school education." The Section of the Pre-School education has for its aim to create, instead of the present Kindergarten, where the child spends only a few hours a day, a Children's Home, where the child may remain until the return of his mother from work. (Statistics of Conferences of this section). Towards the end of 1919 there were 3,623 pre-school institutions with 201,913 children. In spring 1920, the number of pre-school institutions rose to 4,046 with 235,725 children. At present the number of these institutions reaches 5,900. (Local detailed statistics of different counties). Towards the beginning of 1920, 3,280 students passed through the training course for the pre-school education. The number of these training centres is 98.

The **Protection of Childhood** under the tzarist regime was in the saddest condition. The soviet power inherited 583 Infant Schools with 29,650 children; these accommodations were not sufficient even for a tenth part of the children who needed asylum. Now everything possible is done that the children should not starve or be compelled to beg. The number of children's homes in spring 1920 was brought to 29,000 and the number of children to 203,000. (Statistics of Petrograd and Moscow and



Provincial Homes). The energetic work of Narkompros (the diminutive title of People's Commissary for Education) continues.

The need for such institutions is far from being exhausted. The children's Homes are in some localities extremely overcrowded, but a complete lack of buildings, which would even in the remotest measure answer the purpose—puts a limit to the endeavour to give shelter and education to all the homeless children of the Republic.

Much has also been done for the defective children, to which in Russia also the so-called "child criminals" are referred. Only ailing children and those deformed by the vicious surroundings are known there, but not criminal ones. There are still too few homes for such children, few specialists, but the existing 70 homes do an intensive work in the way of moral recovery of the children.

Much is also done to enable the children to spend the summer in fresh air (statistics).

It needed a great task to transform the old school into a united working school. Certainly a good deal of work is yet ahead, but much has already been achieved. The basis of the new school must be the synthesis of work and science. Schools have been proclaimed free of fees, from top to bottom, which by itself destroyed the possibility of existence of private schools. To facilitate for the children of the poorest workers the frequentation of school, the state took in principle on itself the obligation to provide free lunches for the pupils, all the school-books, boots and clothing.

It goes without saying that the school is freed from all the survivings of the pedagogic past, such as separation of sexes in education, punishments and examinations.

As an agent of education the participation of pupils in the productive life of the country is being practised. The attempt to create workmen's schools met in many localities with so many obstacles, that it gave pitiful, and sometimes negative results. One came to the conclusion, that a wide freedom ought to be given to the local initiative, but at the same time a concrete program of work ought to be presented to the schools. With this aim a series of experimental-model schools has been cre-

ated. Their number is 12 in Moscow and 36 in other parts of Russia.

One of the tasks of the Commissariat for Education is to organise a regular and planned circulation of the rural school population to the town and industrial centres, and the town and factory population into the rural agricultural setting, initiating in this way the pupils with all the sides of the economical life of the country. With this view was created an Excursion Office, which in the first three months of its existence passed 10,000 excursionists. Besides this, 17 excursion bases were created in other counties (Statistics of schools, primary and secondary).

To raise the cultural and educational standard of the population, a special attention has been given to the professional and technical education. For this purpose a head committee for the professional and technical education has been created. The scheme for the Professional education was based on the following principle: (1) One cannot start the professional and technical education before the age of 14-15, and not without a certain minima of a general education. (2) Each citizen must be procured the possibility to complete or acquire theoretical knowledge until the attainment of the highest qualifications, e.g., completing the studies of a higher technical school. (Statistics of these Schools). In connection with this were founded, Professional-technical schools for adolescents (4 years training); Professional-technical courses for adults (from 6 months to 2 years) a day technicum (4 years); evening or workers' technicum (6 years); high technical schools (3 years); High polytechnicums (1 year) and preparatory institutes for training of those who are not quite prepared theoretically. In view to secure for all citizens the possibility to avail themselves of the professional-technical education, social grant is given to all pupils and one is also endeavouring to provide them with clothes and all school accessories.

Realising well that the new school can only be created with the aid of well-trained teachers, or as they are called in Russia, school workers, much attention is being devoted to their training. From the old regime were inherited 150 teachers' seminaries with the course of primary schools, 19



teachers institutions with the course of secondary schools, and only 2 privileged high pedagogic institutes. Everywhere reigned the method of lecturing only, the pedagogic practice existed in full proportion.

At present, all teachers' seminaries are transformed into pedagogic training centres, where only adults are admitted.

This question, as well as the one of the university education is dealt with at length in the report.

The teachers' institutes are transformed into higher institutes of people's education with the aim to create from these pedagogic institutions students with the knowledge of (1) Elements of scientific philosophy, physical science and mathematics, natural history, historical and humanity education. (2) Elements of a special political education. (3) Scientific foundation of a social education and the principles of creating a workers' school; and (4) Technical knowledge in its life application in connection with science. According to this all the work in the institutes preparing workers in education has been transformed.

Lectures have been reduced to the minima, they are replaced by an independent working by the students of the themes of the course. The practical work of the students in pre-school, school and extra-mural education is being done in the Kindergarten and children's homes, in schools and cultural and educational institutions.

At present there are in Russia: 55 high pedagogic institutions; 2 Academies of People's education—they have 10,305 students. (Different statistics of all categories)

Besides this, the Republic organised for the levelling up of the pedagogic standard of people's teachers not less than 300 short termed pedagogic courses in the year.

The Report says much about the high school generally. The education in the Universities is quite free of charges, and all the poorer students receive a social grant, which reached in 1920 7,200 roubles per month, and besides a considerable number of students receive rations of food, which is of great importance.

The abolition of qualification for admittance into the Universities, the gratuity and social grant brought a big flow of youth of both sexes into them. The number of

students from 60,000 at the beginning of 1918 reached in the autumn of 1919, 117,000. Professors and lecturers in them at that time numbered over 4,100.

The number of universities in the autumn of 1919 reached 15 instead of the former 5. All high schools, besides the high technical ones, reached 46 in November, 1920.

The report further shows that the national minorities in Russia can rely on support of their national culture by the State and that in general money is not being spared for the educational work. In this regard there is something to be learned from Soviet Russia.

One has to say in conclusion that if in the present extremely difficult conditions so much could be done, one can expect a rich harvest of the new culture, when life in Soviet Russia will enter its normal track.

### HUMOUR IN ESSAYS.

Teachers will find that children love to write funny essays, and a child's sense of humour certainly should be encouraged to grow. We suggest a few titles.

My Pet Bee.

A Hen in Church.

I grow to be forty feet in a night.

The man who was three feet two, and grew to be six feet by auto-suggestion.

Invent a machine for sweeping chimneys . . . and use it.

Advertise a patent Flycatcher.

Be invisible.

Dine at a restaurant . . . and then find you have no money to pay the bill.

Win an elephant in a competition.

Describe washing-day as if you were four (excellent for phonetic spellers).

You think that turnips grow on trees. Describe a farm.

Julius Caesar come back to life. Guide him through London.

Have a correspondence with the man next door who plays the cornet.

Autobiography of a cheese-maggot (or an onion, sausage, Comic Cuts, nose, etc.)

You are music Editor of a paper. Report the fight between Dempsey and Carpentier. (Too difficult for children under fifteen).

Die at the age of ninety, and write your own obituary notice.

Write a cinema drama.



## Book Reviews.

**SCHOOLS WITH A MESSAGE IN INDIA.** By Daniel Johnson Fleming, Ph.D.

Just at this time when India is passing through a great crisis in its history, the little book before us has a special interest. It is a report of the combined commission sent out to India by Great Britain and America under the auspices of foreign missions. Professor D. J. Fleming was a member of this commission and the material gathered by him is an important contribution for those who are studying Indian conditions and the new aspects of education in the country.

Most of the schools described are naturally either missionary or Government schools or at any rate carrying out the Government code, and the remarks of Prof. Fleming in his short introduction show that he has realised the great defects of the education as given in the schools. He says: "The curriculum laid down by Government has not been sufficiently related to the future livelihood of village children." This remark, which need not be limited to village schools only, shows that he has given great attention to the educational problem now pressing on Indian Statesmen:—as he says: "Something creative is necessary." His sympathetic descriptions of the school of Sir Rabindra Nath Tagore, the Gurnkula and other schools where the true Indian aspect of education is more or less followed make us feel that assuredly the "open mind" is the one essential feature in any consideration of Indian schools. A very good description is to be found of the school at Teynampet, connected with Adyar, and now removed near there. Prof. Fleming was particularly struck with the "very definite ideal of sympathy and co-operation between the teacher and taught." To those who know the school well this is indeed the primary characteristic.

F.A.

**PSYCHANALYSIS IN THE CLASS ROOM.** By George H. Green, B.Sc., B.Litt. (University of London Press, Ltd. 7s. 6d. net).

A USEFUL book to the teacher. Mr. Green is a puzzle. He writes a book, nine-tenths of which is devoted to emphasising the importance of power in child psychology; in short an Adlerian book. Then in his bibliography he gives 22 lines to Freud, 3 to Jung, and none to Adler.

Mr. Green is a much better writer than Wilfred Lay. He is never obscure, and he knows the value of practical instances, although here and there he gives long associations to dreams and never explains to the beginner what they mean.

We get the impression that the author has not got down to the roots of human motives. He emphasises the conflict between conscious and unconscious, but he ignores the conflict between the two branches of the Unconscious—the Personal Unconscious and the Impersonal (or Collective)

Unconscious, between Devil and God, between "what mother said when I was three" and what the libido prompts.

The book is particularly good on day-dreaming, and Mr. Green's Analysis of Charlie Chaplin is sound, although he is possibly so afraid of regression that he writes *Chaplin* instead of *Charlie* each time.

We recommend the book to teachers. It is sane and restrained, and has none of the wild statements about sex and power, too often found in popular books on the subject. By the way what complex has Mr. Green got about the letter O? "Psych-analysis" is not current coin.

**THE NEW ERA IN EDUCATION.** Edited by Ernest Young. (New Era Library. George Philip & Son, Ltd., London.)

A BOOK that every teacher should read. Here we have accounts of the work of O'Neill, MacMunn, Arrowsmith, the Caldecott Community, Miss Mason. Dr. Piggott writes on School Journeys by Canal, and we have accounts of many schools—Open Air, Vocational, A Works Continuation School, &c.

**TO-MORROW**, edited by G. S. Arundale.

It is with great pleasure that we welcome the appearance of a new educational magazine in India. *To-Morrow* is described as "a monthly illustrated journal of the New Spirit in Citizenship and Education." These last three words are peculiarly significant of the times. We have got to learn to how very great an extent the fulfilment of one's duties as a citizen are linked with a sound education in early years. We are glad to note that this very important fact has been appreciated by the promoters of the magazine.

The contents of the first two numbers include interesting articles by leading men and women of both hemispheres; notes on special branches of education, such as music, &c., &c. Interesting activities connected with the magazine are the book club and the personal service club. The former enables subscribers to purchase books of any kind at a reduced charge, while the latter—an even more ambitious scheme—undertakes to purchase any desired article for members living in country districts. Although designed primarily to meet the educational needs of India, *To-Morrow* is nevertheless world-wide in its scope and interest, and should appeal to people in all countries. It is attractively produced and profusely illustrated. We wish it a very successful life of usefulness.

**SUGGESTION AND AUTO-SUGGESTION.** By Charles Bandouin. Translated from the French by Eden and Cedar Paul. London: George Allen and Unwin. 12s. 6d. net.

If I mistake not this product of the noble work



of Coue and others at Nancy will make a great mark on current psychological thought. The technique described inspires confidence by its very simplicity; and the stress laid on the working of the "Law of Contrary Effort" is supremely valuable. Surely the understanding of this law will make nonsense of nine-tenths of both teaching and preaching. Briefly Bandouin finally eliminates volition completely, and lays down calm and almost colourless repetition of a confident phrase as the essential element in successful auto-suggestion. To will strongly is with him to court the disaster of invoking the Law of Contrary Effort. It is possible that in some contexts this danger may be exaggerated; but it is certainly probable that it has hitherto been grossly underrated, and this remarkable book does give a new explanation to ten thousand phenomena of rebellion, "cussedness," and reaction. The book is—I had almost said "peculiarly" healthy and creative in its creed and in its atmosphere. And the essence of the method is so simple that it is communicable and even widely diffusible. Children take to it naturally and healthily, and I have myself found the gabbled suggestion "It's passing, it's passing, it's passing" (not leaving time to the pain to assert itself) most potent against minor troubles such as a jammed finger caught in a door. The author's device of inspiring confidence in his methods by a few easily made pieces of illusional apparatus is ingenious and original. There are some delightful revelations of the play of suggestibility, e.g., the statistics of cures wrought by new patent medicines, the number of cures being in direct proportion to the newness of the panacea. Bandouin leads one pretty straight to the conclusion that auto-suggestion (which should be highly-developed) is not a concomitant of but is almost incompatible with extreme suggestibility in the ordinary sense. The difference might well be studied, I think, in the lives of most creative workers—whose creativeness implies at once rejection of outside suggestive influence, and responsiveness to self-suggestion. I believe that this book will prove to be a potent force in carrying forward applied psychology, already evolving at such a remarkable pace, to further and still more rapid victories. It will not supplant psycho-analysis, for its *role* is essentially different; but I am inclined to think that the psychoanalyst will do well to examine its possibilities on the side of re-education. The translation is very happy and sympathetic.

NORMAN MACMUNN, B.A. Oxon.,  
Tiptree Hall, Essex.

(Still, MacMunn, I'm afraid of this suggestion business. It is not touching root causes; auto-suggestion may cure a phobia of underground railways, but the buried complex is unaffected, and the phobia will only seek another outlet. And if parents are to use suggestion on their children, going to little Billy's bed while he sleeps, and saying "To-morrow you will be a good boy," I think suggestion will be a crime against humanity. Our whole family system is founded on the fact that the

Personal Unconscious accepts suggestions which crucify the Impersonal Unconscious.—A.S.N.)

APPRECIATION OF POETRY. By Eden and Cedar Paul. (C.W. Daniel, Ltd., London. 2/6 net.)

POETRY is treated as having a triple appeal—to the ear, the sensual imagination, the intelligence.

Many examples are given to illustrate the theory, and as a miniature anthology alone the book is good. It at least proves that the authors love poetry, but one feels that their attempt to say *why* they love fails to some extent, as all descriptions of love must fail.

EDUCATION FOR SELF REALISATION AND SOCIAL SERVICE. By Frank Watts, M.A. (University of London Press, Ltd.) 7s. 6d. net.

MR. WATTS sets out to remind teachers that the individual belongs to the crowd, and he defines education as "the process by which man is taught or otherwise learns spontaneously to refine, control and satisfy his egoistic impulses and desires in such a way that his conduct makes for the social as well as his own individual development and well-being." Hence we find him defending class teaching on the ground that the gregarious instinct must be developed. His reminder is well-timed, for the new apparatus teaching is in danger of separating a school into individuals. Of course Mr. Watts would not advocate the ordinary class-teaching in which forty children sit passive while one master talks. Rather is he thinking of the class-teaching of men like J. H. Simpson, Caldwell Cook and T. R. Coxon—i.e. class teaching which is full of expression for the pupils.

The book is well worth reading. It is well in advance of the author's *Echo Personalities*, published during the war.

#### NEW BOOKS ADDED TO THE NEW ERA LENDING LIBRARY.

- A. THE CHILDREN'S LIBRARY, Powell.
- A51. THE SEXUAL LIFE OF THE CHILD, Moll.
- A80. CARROT BROWN, A. S. Neill.
- B20. SUGGESTION AND AUTO-SUGGESTION, Charles Baudouin.
- PROBLEM OF THE NERVOUS CHILD, Elida Evans.
- PSYCHANALYSIS IN THE CLASSROOM, G. H. Green.
- PSYCHO-ANALYSIS AND BEHAVIOUR, Tridon.
- THE EROTIC MOTIVE IN LITERATURE, by A. Mordell.

Many parents say to their children: "Be good and you will be happy." But what they should say is: "Be happy and you will be good."—*Honor Lane*.



# Handwriting.

By John W. Benton.

Recently Dr. Kimmins, Chief Inspector of the L.C.C. Education Department, lectured on this topic to a large gathering, chiefly teachers, in the hall of the Child Study Association.

The facts admitted were:

(a) The writing of those pupils who have completed the Schooling Course has usually been very bad.

(b) There is need for changing the style of writing if improvement is to be ensured.

Lately a style has been adopted which young children can 'print,' and which other people can decipher, more readily. This change is a momentary relief from the previous condition. It is in complete concurrence with the history of this subject as given in the encyclopedias—degeneration of one style followed by regeneration through a new style, which, in turn degenerates and is replaced.

To create favourable interest in the new plan a popular name is sought. It was first called "manuscript writing," but this has been since changed into "script writing." This title is open to objection. The current writing is designated "cursive script," or, as a lady teacher hinted, the reformers consider it the "cursed" script.

In the examples shown on the screen the style is that known and practised for many generations as Italic print lettering. It has been commonly used for mapping purposes as it is compact and easily printed. There is only the down stroke effort shown in this style of lettering; there

is then less complexity and less demand on the young child's effort than in cursive writing—an important feature of that stage. Dr. Kimmins also emphasised the 'time' factor. He produced figures to show that the rate for young children was usually faster in the *new* style when judged by some "norms" for the current style which were quoted. The speed consideration is misleading at this stage as the real point at issue, in that respect, will not be settled until the speed of the finished writers is compared. A test made by a relatively expert exponent (adult) of both styles gave results very different from those quoted by Dr. Kimmins for the juvenile development. The print style was fully 25 per cent. slower.

The claim for speed at the learning stage is, even if justly evaluated, not material. The only valid test is in the ordinary affairs of life. If the speed for print can be shown higher than for current style at maturity then it will be a matter of moment.

Observation of the method from the speed point of view in actual operation in the schools, does not raise expectations unduly. The sane evidence of manual deformity, through precocious demand on the nerves and muscles, as those which caused the defects in current script writing, is visible. All the common unhygienic conditions due to posture of the head and trunk are present. There is improvement in the form of the letters as a fairly general rule. Some children, who were bad writers do much more legible work with this less



exacting and more mechanical style. A teacher with several years' experience of the 'new method' asserted that a bad writer of print, and there are such, is much less legible—in the print—than in the current style. The adoption of a different shape for the letters is not a complete solution of the writing complex however.

Dr. Kerr made some very valuable critical remarks on the need for spacing more carefully, especially between words.

Dr. Kimmin's mentioned American researches in the direction of introducing rhythm into the writing movements. Special investigation of this plan as demonstrated in the Teachers' Colleges, Practice schools, in the various grades of notable private and public schools was made, by the writer, in Chicago, New York, and elsewhere. The opinion was formed that writing in the United States is at a low ebb. To put style into the letters it had been conceived by some psychologists that a drill on a rhythmic basis, as a band in marching, would have a useful psychological reaction in writing—hence the device.

In these schools the motion is chiefly directed to the down or body strokes of straight and curved character—the junctioning or up strokes being left to nature.

Fair regularity of height, slope, and spacing for the body strokes was all that was considered. To obtain the rhythm several devices were used. Counting to fifty was used in one school. At each number a body stroke was made. The interval was used for the junction or loop. The tempo was occasionally beyond the capacity of the class and a fiasco resulted. This occurred with an adult expert in a Practice School. In some instances a sort of jingle was repeated. Thus, in a Sixth Grade class in Chicago, a series of drills on ellipse forms was punctuated by the repetition:

“Round and Round ,  
Our hoops go whirling.”

At each accented syllable the body stroke was made—thus four ellipses were made in one place and, at the end, a glide to a new position was made where the effort was repeated. A line of letters—p with a long loop for the long body stroke—was made to

the tune of 'Yankee Doodle' in another instance.

At a recent summer school, Connecticut, a demonstration was given by a High School teacher who had hit on a novelty in the rhythmic plan. He claimed to be occupied in teaching girls of fourteen years to write. The lessons were of 45 minutes each on four days of the week. Three hours weekly is a very serious demand upon a School time table at this stage in training, so the need was evidently insistent. This plan was to use a phonograph to play some tune that had two or three beats to a bar, as the shape of the letter demanded. There were preliminary flourishes to ensure that the body stroke was made on the accented note in the bar, and that the theme provided a change at the end of, say, eight measures. The change in theme signalled the beginning of a new effort. This change seemed a brief respite from the writing movement—a necessary rest. Thus rhythm was secured between the individual letters or elements of letters, and, also, the groups of these.

There was an amusing admission—“some letters required a five pulse measure but there is no such music” so there was some ‘faking’ to be done when these letters were attempted. There was a considerable amount of accommodation required when words were written. This seemed to stimulate the ardour of the exponent—he attempted even to write *words* to the accompaniment of the phonograph.

Speed, whether tending to rapidity or dawdling, will not give the knowledge of form which is the basis of national writing efforts. The real problems of handwriting are not touched by rhythmic exercises. The development of a really well-formed speedy writing is dependent on a clear and adequate knowledge of principles—principles governing letter forms, method of hand movement, and posture of the limbs and body. The teacher of writing should be an artist who has a thorough knowledge of the mechanisms which underlie the art so that, when a pupil does not conform to these principles instinctively, and there be few who do, the teacher would show precisely the geometrical basis and the physiological conditions which must be satisfied if a result



beyond mediocrity be desired.

The educational opportunities which writing affords are not appreciated. Writing is one of the least respected subjects in the curriculum. Teachers are taught to despise it as a merely instrumental subject. "The learning of writing being without much intellectual content is usually a tedious task to an intelligent child"—is Dr. Kimmins' estimate. This and other instrumental subjects are precisely those which should be most interesting "to an intelligent child." The reasons they are not interesting seems that (a) the teacher's knowledge of them is not full; (b) the physiological and psychological demands of the child are not satisfied and (c) there is an impatient demand for precocious effort and speed. This is especially true of writing.

Plato urged that these instrumental subjects should not be studied until the tenth year. One of the most notable educational psychologists of modern times—Dr. G. Stanley Hall—has made similar representations. He writes with withering scorn of the "precociously and chronically bad" penmanship. One passage in his "Educational Problems" is especially caustic—"without much development here (motor control) precocity and forcing are sure to do their disastrous work. That present practices do this in a wholesale way and to a calamitous extent, which all the practice of latter life often fails to correct, is certain."

Watch any considerable number of persons writing, whether in banks, mercantile offices, shops, or examination rooms, and observe the cramped muscles, the uneconomic movements of the hand, the unhealthy posture of the writers, and the justice of these statements of Dr. Hall is apparent.

The remedy is, the child should learn the precise form he is to make; he should learn as precisely the right posture, and he exact way of handling the tools, so that he can make this form correctly and with economy of effort—nervous and muscular. Then, when the physical ability is developed, he may practice these factors in combination until the complex becomes automatic.

Such a course may be decidedly interesting to young children who are not being precociously stimulated. The real difficulty

however seems to be due to the poverty of the usual school course in the early stages which forces attention *prematurely* on these instrumental dexterities which really belong to a later stage. It is not recognised that this letter forming and writing stage may be made the unique opportunity of leading even little children to a knowledge of scientific method. Manuscript writing does not satisfy these conditions.

Is there a way out of this labyrinth of degenerating scripts, punctuated with spasms of regeneration, only to relapse into the cyclic muddle indicated by the encyclopedias?

Yes. The way out is by constructive effort. In the early stages the child may *build* his letters in an exceedingly simple fashion, though in strict accordance with the principles governing the final form. From his *building* he may be led to discover the fundamental principles which raise lettering and writing to an important art. There are several stages possible in this course, including the shaping of the letters and the forming of junctions with plastic material. Thus it is possible, and has been demonstrated, that ideal letter forms may be learned without 'writing.'

Then the ability to manipulate a pen in a correct economic manner may also be learned before the actual writing begins. Thus there will be no bad habits to unlearn or to inhibit.

The step that co-ordinates these separate stages does not take long to master, and then the speed exercises with rhythm may serve to develop a very useful dexterity on lines that will lead to a fine art level if it be desirable.

By such a mode of attack reading also is learned as a direct consequence in a scientific manner. Some of the reading methods employed now are little better than guessing competitions. The children who learned to build their alphabets, words, and sentences learned to read entirely without Primers and in much better fashion than children who were taught on the Primer plan. In other respects such as vocabulary, spelling, Nature Knowledge, mental alertness and general intelligence there was considerable advantage shown by the freer and more rational training.



# The Piper Passes.

A PLAY IN ONE ACT.

BY A. S. NEILL.

*This play was written for a special occasion, the farewell to a well-loved headmaster, John Russell, of King Alfred School, Hampstead. It is published in the hope that children will find in it a meaning that is independent of occasion. The lyric in the play is by my former colleague, G. C. Earle.*

A.S.N.

## PARENTS:

Marigold . . . . . PHYLLIS FENTON.  
Rose . . . . . MOLLY TREVOR.  
Ivy . . . . . EILEEN ROCKE.  
Waterfall . . . . . BRYAN RUEGG.  
Big Moon . . . . . RICK CULLEN.

## CHILDREN:

Mountain . . . . . MALCOLM SINGER.  
Misty One . . . . . RODERICK GARRETT.  
Eglantine . . . . . MURIEL ROCKE.  
Daffodil . . . . . SYDNEY COX.

THE PIED PIPER . . . . . A. S. NEILL.

*Scene: The Country of the Free, all sunshine and flowers and soft music. Mothers and Fathers are sitting at their cottage doors, and children cluster round eagerly. The mothers are knitting and sewing; the fathers are mending nets and harness. When the curtain rises a little boy is looking eagerly at Mistress Marigold. His name is Misty One. All the children look at Mistress Marigold.*

MISTY ONE (*clapping his hands impatiently*): Go on! Go on! Tell us about the rats.

MARIGOLD: Why, little Misty One, I have told you the story of the rats a thousand times.

EGLANTINE: Go on, Mistress Marigold, tell us the story in your own way; Misty knows that the rats were all drowned. You stopped at the place where the Piper went back to the mayor and asked for his thousand guilders.

MARIGOLD: Well then, when the mayor and corporation refused to pay more than fifty guilders the Pied Piper. . . . but you all know the story.

DAFFODIL (*impatiently*): Go on! Go on! Oh, I love this part.

MARIGOLD: (*softly*): I love it also, Daffodil. I have told you many times that the Pied Piper stepped out into the street, put his pipe to his lips, and . . . (*she sighs softly*). I can never tell this part without weeping (*she wipes her eyes with her kerchief*); it is so . . . so sweet. I was but a child of seven. I was

playing with my dolls in my mother's kitchen, and the magic music came from the street and I left my dolls and ran out and I saw the Piper tripping his piping way down the street, and all the children were tripping after him.

DAFFODIL: But did you not go back for your doll?

MARIGOLD: I forgot all about dolls and fathers and mothers; I forgot everything; I even forgot where I was. All I knew was that golden music was making my little feet twinkle and my little heart glad. It was a dream and yet not a dream, for we dream in pictures. It was a dream in music. Oh, it was beautiful!

MISTY ONE: Go on! Go on! Tell us about the mountain opening up when you came to it.

MARIGOLD (*laughing*): But, child, I never saw the mountain-side open up! I did not even see the mountain. I saw nothing.

EGLANTINE: Not the Pied Piper?

MARIGOLD: Not even the Pied Piper. My eyes were closed, and yet I saw faeryland in the music.

DAFFODIL: But did you not begin to think about your mothers when you found yourselves in the new land?

MARIGOLD: Yes, yes, we thought about them, and I think we cried a little, but the Piper piped us a happy song and the song told us that our mothers would not grieve because the Piper has sent a message to them saying we were happy.

DAFFODIL: How did he send it?

MARIGOLD: He told the robins to chirp the message from the window ledges, and the blackbirds and thrushes to sing the message from the tree-tops.

DAFFODIL (*clapping her hands*): Oh, how lovely!

MARIGOLD: And the birds used to come back and tell us about our mothers, and when they told of any mother that was weeping, the Pied Piper used to teach the birds a new song on his pipe, and then they flew back to the window of the sad mother and sang the new song, and then, you know, the mother always smiled.

EGLANTINE: Why did he not take you back?

MARIGOLD: We did not want to go back. And I think he felt just a teeny wee bit guilty about taking us away from our mothers, and that is why he was so troubled when he knew a mother was crying. Once he was so sad, and when we asked him why he looked sad he said that he thought he should take us back again. "I had no children of my own," he said softly and looked at us with eyes of love. But we all cried that we did not want to go back, and he smiled in gladness.

MISTY ONE: Was he always old? (*the others laugh and cry: "Oh, Misty!"*)

MARIGOLD: When he led us to faeryland he was young; he would dance along; he never walked; he danced; he was so glad to be a child at heart.

(*A piping is heard in the distance. They all look to the right.*)

MISTY ONE: The Pied Piper!

ROSE: How sad the music he pipes! What can be the matter?

EGLANTINE: I have never heard him play music so sad.

ROSE: Nor I.

DAFFODIL: See how he walks with bent head.

IVY: What can be the matter?

MISTY ONE: He is coming this way.

(*The Pied Piper enters slowly from the right. His head is bent, and his yellow and red dress is old and torn. He plays a melancholy tune. Everyone looks sad and anxiously they look at each other.*)

MARIGOLD: Piper! Why are you sad?

PIPER (*after finishing his sad tune, smiles, and puts his hand on a child's head*). Sad, Marigold?



Sad? Why do you think I am sad?

MARIGOLD: You play so dolefully, and . . .  
you never used to play sad music.

PIPER: I am old, Marigold. I am old.

MARIGOLD: Those who love children never grow  
old, dear Piper.

PIPER: Ah, well, my children, I must not be sad.  
I shall be merry! I shall play a merry dance!  
Listen!

*(He begins to play a bright tune, and the children  
begin to look happy. Soon they rise and commence  
to dance joyously. Suddenly the music stops.  
They stop the dance and look at him. His hand  
has fallen to his side with the pipe. He stands  
staring at the ground. They looked alarmed.  
Slowly and with heavy steps he walks away).*

EGLANTINE: What is wrong?

WATERFALL: Never before have I seen him so sad.  
I fear that you children are more difficult pupils  
than your fathers and mothers were. When he  
taught us after we came from Hamelyn town he  
was never sad. He taught us with his merry  
pipe, and we loved to learn. But the new  
generation! You are less simple, and it seems to  
me less happy. I am sure you have made our  
dear Pied Piper sad. Why, I heard one of you  
boys speak slightly of him the other day.  
You, Mountain, it was.

MOUNTAIN: I doubted his wisdom, Waterfall.

ROSE: *(horried)* Mountain! How could you  
dare! Have you no gratitude? Have you no  
love?

MOUNTAIN: Mistress Rose, I know both gratitude  
and love. I love our Pied Piper, but . . .  
I say that his music is old-fashioned. You,  
Mistress Rose, and you, Waterfall, belong to the  
last generation. Your music is not our music.

ROSE: Mountain, you are but a foolish child.  
Who are you that you should question the notes  
of our master? Know you not that the Piper's  
music is the music of the birds and the breezes  
and the rippling stream? What more would  
you have?

MOUNTAIN: These are not enough for me. I want  
the music of the hurricane, of the rainstorm, of  
the thunder. I am tired of sweet music. The  
Pied Piper is not grim enough for me.

*(All jeer at him and mock. Pied Piper enters  
slowly. All stop and look at him).*

PIPER: What! Wrangling! Children, wrangling!  
children, how can you!

BIG MOON: We quarrel with Mountain, for he is  
critical of your music.

PIPER: Well, Mountain?

MOUNTAIN *(hanging his head)*: Piper, I said but  
what I must.

MISTY ONE: He is a traitor.

EGLANTINE: He shames us.

PIPER *(putting his arm on Mountain's shoulder)*:  
Nay, he is no traitor. I heard his words, and he  
spoke truly when he said that I ignored the grim  
music of life. I had an ideal, an ideal of love  
and beauty; I tried to forget the thunder and the  
storm; I thought only of the scent of roses and  
the rich singing of the nightingale. Mountain  
would face the dark unlovely side of nature, and

he may be right. Yes, children I have piped of  
peace and sweet loveliness, but sometimes I  
wonder, I wonder if deep down in my heart is  
the thunder and the wind.

*(A bell rings in the distance).*

DAFFODIL: The school bell! *(the children get up and  
make to go).*

PIPER *(sitting down)*: Stay, children, stay! Let us  
have our lesson out here to-day.

*(The children group themselves around, and  
their parents go back a little and look on).*

DAFFODIL: Piper, you said that you would have  
poetry to-day.

PIPER: Did I, Daffodil? Then poetry it shall be!  
I shall pipe a poem of pastures, and then you  
will tell me the words and after that someone  
will sing it. Listen!

*(He pipes a verse).*

PIPER: And now, Misty One, tell us what words you  
thought of.

MISTY ONE *(stumblingly)*:

Cows in the pasture eating grass,  
Brown cows, white cows;  
Looking for the milking lass,  
In the even,  
All the seven,  
And—er—the milk is—er—white.

*(All laugh and point at Misty).*

PIPER: Misty One, you are no poet. When I  
named you Misty One I named you well, for you  
see nature through a mist. Eglantine, tell us  
the words that came to you as I played.

EGLANTINE: Shall I sing them?

PIPER: All the better child. I shall accompany  
your singing on my pipe.

EGLANTINE *(singing)*:

Heaven like a blossom sheds delight.  
A magic energy is in the air,  
Earth laughs with eyes of new-born light,  
And we forget life's old despair.  
Oh! if this golden moment could but last,  
Then were we happy, but this cannot be;  
The cloudlike future and the rock-like past  
Close in too soon on our felicity.

MOUNTAIN: I like not the song. 'Tis dreamlike  
and unreal.

PIPER: Mountain, boy, it has a touch of poetry in it.

MOUNTAIN: Poetry is make-believe, Piper. It  
does not tell of life, the great life outside this  
fair valley, this sheltered Eden.

EGLANTINE: Why, you are talking poetry!

MOUNTAIN: Poetry is but words and dreams.  
Piper, Eglantine saw in your music nothing but  
a tale of faeryland. Now you know why I like  
not your playing. It is too, too sweet; it is too,  
too elfish. It is unreal; it is the music of a  
man who wears a mask.

PIPER *(agitated)*: Ah! Mountain, you see deeper  
than many a poet. So you think I wear a mask?

MOUNTAIN: Piper, I think that you have worn a  
mask ever since the day you led our fathers and  
mothers into this lovely land. You think—

PIPER: *(excited)* Stop! You know not what you  
are saying!



MOUNTAIN: Then I shall say no more.  
 PIPER: Yes, yes, go on, Mountain. For a moment I—I forgot myself.  
 MOUNTAIN: Piper, were you angry when the Mayor of Hamelyn refused to pay you your promised thousand guilders?  
 PIPER (*smiling*): I was, very, very angry.  
 MOUNTAIN (*triumphantly*): Then you *are* wearing a mask?  
 PIPER: What *do* you mean?  
 MOUNTAIN: I mean that never once have you shown any anger in this land. You must have buried the anger that you once had.  
 PIPER: Mountain, listen. In the old days I knew anger and hate, but when I led your parents out of Hamelyn that day I put all ignoble things away from me. Now, I said to myself, I shall live for children; I shall give all my love to children.  
 DAFFODIL (*laughing*): And what became of your anger and hate?  
 PIPER: I charmed them away with my pipe. (*Mountain shakes his head*). Doubting Thomas! Then where did they go to, Mountain?  
 MOUNTAIN: That I do not know, Piper. They may be slumbering within you.  
 MISTY: You are overbold, Mountain.  
 PIPER (*holding out his hand*): Nay, Misty, Mountain is a dear, dear boy, and I love him true.  
 MOUNTAIN (*taking Piper's hand*): And I love you, Piper, love you true.  
 PIPER: And love is above music and learning, aye, and poetry.  
 MARIGOLD: Love is poetry, Piper.  
*(Piper sits brooding for a time, the children watching him in silence. Then he puts his pipe to his lips and begins to play a sad tune again).*  
 ROSE: PIPER, I like not this sadness. You used to play sweet songs of birds and running waters rippling over pebbles, and gentle breezes. All was loveliness, but now you play the music of falling rain and wild waters. Piper, why are you unhappy?  
*(Piper rises and looks round at his flock. He places his hand on the head of a child, and then he buries his head in his hands. The children look at each other with anxious enquiry).*  
 PIPER: Children, beloved children, I—I—am going away from you.  
*(All exclaim in consternation).*  
 MOUNTAIN: Going away!  
 DAFFODIL: Piper, you jest with us.  
 PIPER: Nay, Daffodil, I do not jest. I am going away.  
 EGLANTINE: But why, Piper? Why?  
 PIPER: I am old (*he bows his head*).  
 BIG MOON (*sternly*): Mountain, this is your doing. Your rebellion has broken our Piper's heart.  
 MISTY ONE: Traitor!  
 PIPER: Hold! You must not say that. My resolve was set many days ago, long before I knew that Mountain was a dear rebel. I am going away because age has come to me. Another will come with a new song and a new message. Children, I have loved you well, and

you have loved me well, but the time has come when I must away from you.  
 MOUNTAIN: Away? But where, Piper?  
 PIPER: Shall I tell it you in song? (*he pipes a tune*).  
 MOUNTAIN: I know now. You piped of peace and quiet. I see a beautiful valley. You sit in the evening light before a cottage door; your pipe lies idle on your knee. You gaze wistfully towards the setting sun, and you think of the children you led out of Hamelyn Town, yes, and of their children.  
 PIPER: Am I sad or joyous?  
 MOUNTAIN: Joyously sad, Piper. Sad in your loneliness, but joyous in your memories.  
 PIPER: Joyously sad! No, not sad! For I shall live my life again in memory, and I have no sad memories. Nor shall I sit at my cottage door and think of my children: I shall *see* my children, for in my heart they will live until I die. But (*he smiles*) I think that I shall lay aside my pipe.  
 ALL: No, Piper!  
 PIPER: But there will be no one to hear it!  
 ROSE: You must sit in the even as the shadows lengthen, and play again the old dear songs that you taught us. They will bring all your memories back in pictures. Yes, from the wondrous day on which you brought us out of Hamelyn Town with that magic song that drew us all after you.  
 BIG MOON: Oh, it seems so long ago!  
 MARIGOLD: A thousand years!  
 PIPER: A thousand years! Why, Marigold, 'twas yesterday. But yesterday, Big Moon, you were a little babe, a wee, wee man with curly locks.  
 MISTY: I wish that no one ever grew up or grew old. Piper, please stay with us always.  
 PIPER: Misty One, the labourer must go home when the sun sinks in the west. It has been a long, long day in time, but a short, short day in joy. A sweet, sweet day.  
 EGLANTINE: See, the sun is sinking.  
 PIPER: The sun is sinking! I must away (*he moves off*).  
 MOUNTAIN: One favour, Piper, before you go!  
 PIPER: Ask, Mountain.  
 MOUNTAIN: The children of your children have never heard you pipe the magic melody that drew our fathers and mothers from Hamelyn Town. One favour! Play it once before you go.  
 ALL: Please, Piper!  
 PIPER: With gladness, dear children.  
*(He plays a few bars then slowly walks off. Led by Mountain they all stretch out their arms and follow him. He stops playing).*  
 PIPER: Children, you must not come. I must go alone.  
*(They stop with outstretched arms. He goes out, and he is heard playing a brave tune).*  
 DAFFODIL: Listen!  
 MARIGOLD: He pipes of hope. Brave, brave Piper! He bids us to await the dawn with brave hearts.  
 (Curtain).



## Right and Wrong.

A correspondent writes: "I wish you would realise the THE NEW ERA is too extreme for teachers. From the editorial chair children may appear to you to be little saints, but please remember that we teachers are living with the children, and your assumption that the child is always good is—well, absurd. And it is our duty as teachers to give the child an idea of right and wrong."

Yes, it has always been the duty of the teacher and parent to guide the child's morals. The world to-day is a moralist-made world. Let us consider this world. It has just killed a few million men, and in the coming second world war, heaven knows how many million will be killed. It divides humanity into free men and wage slaves. It possesses a "moral" criminal code that enforces barbarities. And in spite of—or rather because of all the morality teaching and preaching, the greatest interest in Western civilisation to-day (in June) is the Dempsey-Carpentier fight. For what does this great interest mean? It means that humanity's emotional attitude is fixed at a primitive stage; it means that notwithstanding all our intellectual culture, we as nations are emotionally two years old. Georges is indeed a modern "Jack the Giant" killer.

This attitude follows naturally our system of teaching morality. The moralist believes that an instinctive desire can be laid aside for ever, in favour of a moral wish. But the truth is that no instinctive wish is ever laid aside; it is repressed, but being dynamic it must struggle all the time for expression. The only release for an instinctive wish is expression. Every morning newspaper shows us instinctive wishes fulfilled by substitution. Cases of pathological stealing, slander, forgery, even murder can be religious acts. So the suicide is merely a very religious person who accepts wholeheartedly the dictates of

his early moralist teachers that life is sinful. The suicide is fleeing from sin. The drunkard can face this sinful life only when he is "fortified."

Moralists have wronged humanity by insisting on ideals, and personally I had rather see a child educated by a drill-sergeant than by a higher-life person. We dare not ignore the instincts, and we dare not say to a child *that is wrong*.

Then, if Peter, aged six, tries to hammer nails into the grand piano, we are to stand by and allow it?

No. We should smile, take away the hammer without saying "You are naughty." Better still we should say "Peter, this board is better for hammering in nails." If Peter kicks and screams and wants to continue spoiling the piano, he is merely showing what a splendid moral upbringing he has had. For Peter is born good, but if mother has told him he is a bad boy, we need not be surprised if he tries to live up to his moralist teacher's opinion of him. In later life we find our Peter trembling to look over a cliff edge. His fear is due to his repressed wish to jump over and thus escape from this sinful world. Or he fears the underground subway, or razors, or cats . . . the fear of falling into "naughtiness" may be symbolised by almost anything. The problem of education is not Continuation Schools, or subjects, or Time Tables; the problem is morality, or rather how to get rid of the morality that comes from without.

Parents will pause to think when they realise that the moralist is always hated and feared by the child. The child may consciously love the parents, but favourite books, essays, etc., will show the truth. Quite a number of schoolgirls love the story of Eric or Little by Little—the story of a boy who kills his mother. In symbolism the mother stands for the Pleasure Principle.

A.S.N.



# The Outlook Tower

## OUR INTERNATIONAL CONGRESS OF EDUCATION AT CALAIS.

July 30th—August 12th.

Our first International Congress has left a variety of impressions on my mind which I would like to share with our readers in different parts of the world who were unable to be with us. The Congress was voted a great success by all who attended, either in the capacity of audience or lecturers.

The chief features which seem to have impressed people were the atmosphere of good fellowship, the keen interest in the different points of view expressed in the lectures and the camaraderie which grew up between the members during their long walks by the sea, their bathing parties and the various organised expeditions which were interspersed between the lectures.

Through the kind offices of M. Georges Lyon, Rector of the Lille University, Prof. A. Beltette, and M. Duquenoy-Martel, Mayor of Calais, we were lent the Collège Sophie-Berthelot of which Madame Meillon, the Principal, was a delightful hostess. M. and Madame Lyon came from Lille and with the Mayor of Calais and the Deputy Mayor gave us an official welcome of the most cordial character. During the War M. and Madame Lyon remained in Lille at the time of the German occupation and are very much interested in the re-construction work of the devastated region.

As a mark of gratitude for all that has been done for us, and therefore for the cause of international education, we ask teachers to help in any way they can. One way that suggests itself is the collection of garments, old or new, to send to Madame Lyon for the children who are in very dire need. Such garments, etc., should be sent to me at No. 11 Tavistock Square, London, W.C.1.

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## THE INTERNATIONAL NUCLEUS FORMED.

The English visitors far out-numbered those of other countries. Perhaps this, felt to be somewhat of a disadvantage, was

due to the fact that the English are more accustomed than our Continental brothers to this form of summer school. Only the pioneers of other nations attended. They all said, however, that they would bring many more compatriots to the next Congress which we hope will be in August, 1923, probably at Geneva.

Enthusiasm has already been kindled in many nations, for there were present representatives from the following countries: Belgium, Switzerland, England, Ireland, Scotland, India, Italy, Spain, Holland, Sweden, Czecho-Slovakia, Jugo-Slavia and Russia.

This bringing together of different races and temperaments in search of one great ideal, the true Education, was one of the most valuable contributions that the Congress made to the stimulation of effort in places somewhat cut off from the experimental work that has been done in England in the last few years.

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## SOME OF OUR DISTINGUISHED GUESTS.

We had with us Dr. Ad. Ferrière, a well-known propagandist in the re-vitalisation and reconstruction of ideas concerning Education, and Director of the Bureau International des Ecoles Nouvelles in Switzerland; Dr. Decroly, leader of a new education movement in Belgium and Director of l'Ecole "pour la vie, par la vie" at Brussels; M. R. Nussbaum, Director and Founder of the first Ecole-Foyer; Professor A. Beltette, Secretary of the International Federation of Secondary Schools; Mr. Cloudesley Brereton, Inspector of Schools for the London County Council; Mr. H. Wilson, President of the Arts and Crafts Association; M. J. Loiseau, leader of the new Scout movement in France; Dr. James Young, pupil of Dr. Jung, the famous Psycho-analyst of Zurich; Major L. Haden Guest, M.C., L.C.C. Many of our friends were busy at the New Ideals in Education Conference at Stratford-on-Avon.



## THE GREAT ADVANTAGE OF HOLDING OUR CONGRESS ABROAD.

Foreign travel is of incalculable value to teachers. They then meet with colleagues of other countries who are striving with the same problems as themselves, and perhaps solving them in ways peculiar to the needs of their own special countries, yet with the same ideals underlying the general direction of their work. The growth of understanding and appreciation which these meetings can produce is one of the ways of most surely bringing nearer the international spirit towards which the world is stumbling to-day. If the teachers can feel and understand from an international point of view, then there is a chance that history may be taught with real tolerance and insight in the future.

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## OUR RECREATIONAL ACTIVITIES.

Perhaps the foremost of these was the splendid evening of music at the Calais theatre, which was loaned to us by the authorities for the purpose of receiving Mlle. J. M. Darré, a gifted young pianist who consented to come to us at the request of M. Frank Choisy, Director and Founder of the Popular Conservatoire of Music at Geneva. Mlle. Darré has great power of interpretation and rendered Chopin, Beethoven, and Liszt with sympathy and charm. M. Choisy preceded the recital with an address on "Art and the Child." The theatre was thrown open to the public who came in large numbers. The proceeds were handed to the Calais authorities to help defray the cost of a monument which they are building in memory of soldiers fallen in the War.

The Mayor of Calais offered us special facilities for visiting the places of interest in the town and our party was escorted over the Museum, the Public Library, lace factories, etc.

A whole day was spent at Boulogne where we were officially received and shewn over the town. In the afternoon we were entertained at the College de Jeunes filles by the Faculty of the Lille University, who were holding a University course there, and we listened to an able lecture on Gustave Flaubert given by Professor Potez, D.Litt.

Another very memorable day was spent at Bailleul. Some of us who had not visited the devastated areas will never forget the desolation presented by this ruined town. Only four houses of the original Bailleul remain and the rest of the town consists of houses made of heaps of bricks. Six thousand inhabitants are already back and working among the débris with enthusiasm and courage.

The teachers of the schools there were kind enough to come back from their holidays in order to shew us what they were doing. We paid a most interesting visit to a little Montessori school, and to the Communal School, both of which were carried on in temporary buildings. In the latter the authorities are endeavouring to revive the lace-making industry. Two afternoons a week are given over to the instruction of the girls in lace-making and they are also encouraged to work at home. The scholars greeted us with "God Save the King" and the "Marseillaise." All reconstruction of the school work is very difficult as there are so few funds and some of us would like to send a gift of money to this brave school mistress who is working under such great limitations. We could also help by forming links between the school children of England and the Continent by correspondence.

One little girl whose father and mother had been killed in the bombardment of Bailleul, and who is one of a family of five children, presented me with some lace which she had made and a hand-painted card as a souvenir of our visit.

## The Exhibition.

Under the heading of recreations must certainly be included our exhibition. It was a real joy to its many visitors to see so much original and beautiful work from the hands of youthful creators. There was so much confidence and vitality about the various articles displayed.

The Garden School, Ballinger Grange, Gt. Missenden, must be an absolute coterie of young artists. The children sent an excellent exhibition of paintings, book-binding, vegetable dyeing and spinning, clay modelling and metal work all of which gave a glimpse of exuberant and sunny natures.



Some skilful and characteristic paintings came from the Margaret Morris School, Chelsea, and there were some fine designs from the Northern Polytechnic, Holloway, London. Jewellery, book-binding and lace work came from the Barry Training College and also some delightful work from King Arthur School, Musselburgh, Edinburgh, and from the Matloek Garden School. Examples of needlework were sent from Miss Swanson, author of "Needlecraft in the School," and from the pupils of the Exeter Road Girls' School at Exmouth. Dr. Decroly gave a very complete set of diagrams to illustrate his method of education. A complete set of Montessori apparatus was placed at the disposal of the Conference by the generosity of Messrs. Philip and Tacey, 13, Grape Street, London.

**Music.** I cannot describe adequately the great pleasure that we all derived from the music that preceded each of the lectures and which was executed and arranged by Miss Tudor Pole, violiniste, Miss Ethel Fox, violoncelliste, Mrs. Fleming Williams, pianist and Mr. Gustave Mattsson, violinist.

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## LECTURES.

The Report of the lectures given at the Conference will shortly be published. Orders for them should be sent now on the postcard enclosed in this number. A few of the titles of the lectures are as follows: Craftsmanship and Creative Education, Co-education, L'École Active, The Abolition of Authority, Is the Child capable of Creative Power?, Self-Government and the Growth of Character, The Cultural Value of Analytical Psychology, Drama in Education, Recent Developments in the Methods and Application of Intelligence Tests, The Liberation of Creative Faculty by Education, Schools of To-Morrow, and The French Child at Home and at School.

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## WHY THE NEW EDUCATION FELLOWSHIP WAS FORMED.

Although the Conference was a delightful holiday with many free hours for relaxation, it has also sown what promises to be a very fruitful seed for future work. Some of us felt that the time had come for a union of those who are interested in the New

Education, who are seeing the signs of the dawn of a new era, helping in the reconstruction of the shattered world about us, and who have the vision of what the world might be in a comparatively short time if it were possible to change the education given to its future citizens now in our schools.

There are, of course, many associations working on what may be called the administrative side of education, such as the improvement of the status and salary of the teacher, the extension of the compulsory school age, reform of curricula, the provision of school buildings (so many of which alas, are still "prisons in which the immature are kept from worrying the mature"), but there is as yet no association of an international character which bands together those who, while interested in the administrative changes which must take place, realise that such reforms alone are insufficient and that what is needed is a change of standpoint as to the aim of education. They see the necessity of a different attitude towards the child, and a realisation that education must be a living, pulsating and creative function, and that therefore the personality of the teacher will always be the dynamic and central source of life in a school.

People are beginning to understand that everything now depends upon the teacher's point of view and attitude to his work.

We teachers know the many obstacles, the many limitations and difficulties which have to be met—such as lack of equipment, size of classes, want of sympathy and co-operation from other members of the staff, etc. We wish to find some method of constantly renewing our enthusiasm, of continually strengthening our convictions by a sympathetic intercourse with other minds and of perpetually renewing our courage and will through the knowledge of, and contact with, those who have achieved success in experimental work similar to our own.

We sought to found an association which would provide communication between teachers who have been kindled by the same enthusiasm and urged towards the many free, fine ideas that are beginning to permeate educational thought, and would give teachers that sense of comradeship



and support which is so heartening to the human soul.

With this idea in our minds a few of us met together and planned an association, The New Education Fellowship, which is to be very elastic and untrammelled by the usual crystalising influences of rules, a constitution, committee meetings, etc. We drafted what we considered to be the basic principles of the New Education and they will now be printed on the back of every issue of THE NEW ERA. Presently THE NEW ERA is to have a French edition, with M. Ad. Ferrière as editor, and later on we hope to have a German edition with Dr. Elisabeth Rotten as editor.

### How to belong to it.

Subscription to any of these three editions of THE NEW ERA will make the subscriber, ipso facto, a member of the New Education Fellowship and will imply acceptance of the principles.

There will be a conference of an international character every two years in different towns which members will be invited to attend.

The three links between members of the Fellowship will be therefore: firstly, acceptance of the principles; secondly, subscription to THE NEW ERA; and thirdly, the right to attend the biennial congress.

The Fellowship will be, of course, entirely non-political and non-sectarian and will not be the advocate of any particular method of education, but will seek to find the thread of truth in all methods and weave in each thread differently so as to suit the varying needs of particular schools and particular countries.

It will be understood that a Fellowship of this nature will give full opportunity to each country to work along its own path of development. Members of the Fellowship in any country will be able to unite together if they wish for closer communion, propaganda, or any other purpose that may seem to them helpful.

Inevitably, the chief propaganda of each member will be to take the spirit of the Fellowship into his work in the educational field. The more members we have in any town the more completely will the strength of the Fellowship be felt. Therefore let us try to ingather as many members as possible

in order that we may form a large band of enthusiasts welded together by a mutual ideal, inspired by a new vision of the earth as it could be, and as it so soon can be, if the children are poised and free and fearless when it comes to them to grapple with the problems which their elders have also dealt with after their fashion. If we are to do this the heart and mind and will of the child must be nurtured and harmonised. The teachers are the guardians of the future of the world more than any other body of people and it is our endeavour to keep this responsibility, this trust, ever before them as an inspiration so that in the weariness, and sometimes unavoidable drabness, of everyday they do not lose sight of the significance of the power which is in their hands.

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### BUREAU OF INFORMATION FOR THE NEW EDUCATION.

Later on we shall try to have in each country a Bureau of Information concerning the new schools and pioneer movements in education throughout the various countries, so that visitors to a foreign land can immediately be put into touch with the latest educational developments.

Our office at No. 11, Tavistock Square, London, has already the nucleus of such a bureau and I would like to hear from others who would offer to start such a centre in their own countries.

Dr. Ad. Ferrière has had such a bureau in Switzerland for the last 20 years. His address is Les Pléiades sur Blonay, Switzerland. B.E.

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### THE DALCROZE SCHOOL AT HELLERAU

(All that I have been able to extract from the Co-Editor.—B.E.)

Dresden, Sept. 5th, 1921.

Dear Mrs. Ensor,

I know that you picture me spending my time running round visiting the schools of Germany. The truth is that I spend the day lying in the sun, clad in a pair of bathing drawers that would not satisfy the critical eye of Councillor Clark. Of course the dishonest explanation is that the schools are all closed for the summer vacation, but the real truth is that at the present moment



I am much more interested in sunbaths, beer, and baecy, than in all the new educational experiments under the sun.

Still, two mornings ago, I donned my trousers and went up to visit the village school here—the *Volkschule*. I liked it at once. No punishment, no rewards, any amount of outside rambles for Geography and Nature Study. In school quite a lot of creation . . . child of six draws a pig, and then writes PIG underneath. The staff seems to be composed of young people who are out to find and give freedom. But I am told that in neighbouring villages one may find the old type of teacher who believes in stern discipline.

I suppose you know that Hellerau is a famous name. It was here that Daleroze came in 1910. The Dohrns, a wealthy family, were so taken with his ideas that they built for him a great Institute. Here in 1912 Daleroze began to work. Success came at once. In 1913 the School produced Gluck's *Orpheus* with the help of Appia and Salzmann. Personally I don't know anything about music, but I am told by experts that the *Orpheus* production revolutionised operatic and ballet performances all over Europe.

When the war came Daleroze was in Geneva at a great performance on the hundredth anniversary of Geneva's gaining of freedom. He did not return, and during the war it was impossible for anyone to carry on the work, for the school was and is an International School.

In 1919 Frau Baer, the American wife of a Hellerau architect, and trained in Eurhythmies by Daleroze himself, noted the eager aspirations of the young people . . . the German League of Youth. She opened an evening class, and in a few weeks she was holding four double evening classes a week. Her success prompted her to hold a summer course. Accompanied by Valerie Kratina, a well-known Czech-Slovakia dancer, trained in the Daleroze school, Frau Baer went to Daleroze in Geneva and secured his moral support to carry on the school as a Dalcroze International School. The work succeeded and Frau Baer called Professor

Ferand from Budapest to organise the musical side of the work.

The school is divided into three parts. Professor Ferand is the head of the purely musical department; Frau Baer is in charge of the purely pedagogic part, while Fraulein Kratina deals with the artistic side of rhythm. Frau Baer insists that Eurhythmics is a means to art, not an art in itself.

I have spent a few delightful evenings over at the Dalcroze School . . . and I warn you solemnly that I am not coming back to London until I have taken a full course here. I have seen Dalcroze's own demonstrations in Queen's Hall, but I learned more here. Frau Baer's methods were simpler. She took a class of village children who had never heard of rhythm.

"Now, just do anything you like while I play the piano," she said, "but when I call *hopp* run back to your original places in the ring." The audience roared at some of the antics, and the children enjoyed themselves hugely. The wonderful thing to me was that after ten minutes these children had grasped the idea of moving to rhythm. Incidentally, I noted that the girls learned more quickly than the boys. Also incidentally (and inconsequently) I hasten to add that in Saxony fruit-trees grow on the roadsides, that boys look up at the juicy pears and pass on, that the only child I have seen knocking down pears with bricks was a girl. Boy nature is different here somehow.

To hark back to the school, I am certain that the school here has a great future before it. One thing pleases me: among Dalerozians there does not appear to be that unfortunate Montessorian habit of waiting for guidance from the Fountain-head. I see Montessorianism becoming a dead apparatus-ridden system, but I see Rhythm extending its influence in all branches of education. Thank heaven, there is no apparatus required for Eurhythmics!

I like Germany. Everyone I meet is kind. The only Hun I have discovered is the language.

Sincerely,  
A. S. NEILL.



# The New Schools

By AD. FERRIERE, Doctor of Sociology and Director of the International Bureau of the New Schools.

(Summary of the Lecture given 5th August, 1921, at the First International Congress on the New Education, held at Calais, and translated from the French).

I wish before entering upon the subject of my lecture to say a few words that have, perhaps, only a personal interest, and to recall to your remembrance the circumstances associated with the outbreak of the war in 1914. You will remember the shock to all of us. For a time we felt its stupefying influence; and when later tragic news reached us, we were in a state of mental vertigo, which for a time dulled our perceptions. At that moment I had the impression of experiencing something I had already and long before passed through. I had felt something like it when contemplating the fate of thousands of children in the schools, of that youthful humanity which is like the sap that rises to renew the life and bring into being a green and healthful future, but which the school represses and limits in its freedom of flow; I felt the sufferings of all those children who, instead of breaking into blossom, found their natural growth arrested. I was oppressed by the thought, and I set about a search for the way to lift the State schools out of this deadening condition. This was in 1899. I then came across M. E. Demolin's book, *To what is the Superiority of the Anglo-Saxons Due?* He writes there of Bedale's School, and of Abbotsholm, the first English "New School"—and to me it was a revelation. That same year I went to the *Ecole des Roches*, and later I gained entrance to the New Schools of Germany as a junior teacher. There I at once found relief. I felt that a door was opening. But what I sought was not there. There was more liberty, certainly; greater possibilities to enjoy life in the best sense of the word. But a scientific framework was lacking. I then turned to the study of psychology, in which I sought for the laws which should be the basis of a real education. Others had started on the same road at that time, and the theorists on

the one hand and those who inclined to the practical on the other followed converging ways. Earnest seekers of both categories achieved the same results, and one of the most important facts to note is this 'entente' between them, on the same objective psychological basis. My observations have been made in the New Schools mostly situated in isolated country places, which in many respects, must be somewhat artificial. The children are separated from their parents,—for the most part they are the children of wealthy people. Some are neurasthenic, others are spoilt children who have lost all power of initiative. Nevertheless I thought that it would be possible to make observations there, which could not be made in other schools. They were excellent laboratories of experience. Our aim, however, is to transform the state schools, because these are frequented by the children of the masses, who are repressed by arbitrary authority. I believe that under good conditions the young child up to 8, 9 or even 10 years likes to be under some authority, if it feels that it is not arbitrary, but the expression of impersonal reason. I have noticed that in many cases. True authority does not mean the oppression of the child by an adult, but a kind of emanation which radiates from the teacher, and which impresses the child. We say of a perfectly kind person, he or she exerts great authority over the children. What is the nature of this authority? It consists of a greater rapidity of thought than that of the child, and appeals to its sense of justice; it is the vision of what it should do, of what is good, and of what is just; it maintains the unity of the school and each child feels that it is just and good and the love felt for it shows that it has touched the conscience of each one. Each one has his desires and fancies, which are



like horses that have broken loose, and a moral conscience, which aspires to become the controller of all those forces. In the child this scattering of himself may be centralised by the influence exerted over him by the adult. Certain schoolmasters have of themselves made their pupils pass through a period of anarchy, but they were there, and the few words they said, and which made an appeal to the conscience have usually sufficed after a fortnight or a month to restore order and organisation. In children who have been held with too tight a rein, there is at first a revolt against authority, then acceptance of what is reasonable, and which has been recognised as reasonable as the outcome of an interior struggle. I do not recommend to everybody this system of anarchy, especially where there are parents who might not understand the value of this somewhat paradoxical method of organisation.

The aim is to get beyond this stage of anarchy to a reasoned state of liberty. But this liberty is not the power to do whatever one wishes, it is, as Montesquieu said, the power to do what one ought to do. Jean Jacques Rousseau said,—I have never seen that liberty was the power to do what one wishes, but rather the power not to do what one does not wish. Liberty, then, is the liberation of the higher tendencies.

You will find me recurring often in the course of my talk to the hierarchy of life values. Myers employs the comparison of concentric geological strata. The central layers of the subconsciousness are of the highest value. Around them are grouped more recent inherited tendencies. On the outside certain of these strata represent recent acquisitions of the individual, tendencies not yet completely under control, and sometimes vicious.

From this point of view we may say that all education consists in liberating the inner self, or as William James says: the Higher Self, and this liberation is dependent on the control of the lower self and its activities, and thereby guarding oneself against falling a victim to the commonplace in life. In fact the slow progressive mastery of the lower tendencies is education, and its aim is the liberation of the Higher Self.

Every living organism follows the laws of

nature. Now, as Francis Bacon said, "we dominate nature only by obeying her. If we violate her laws, her forces turn against us. To rule, we must know the laws and use them as instruments for our purpose."

I have been asked to talk to you about practical reforms; but after what you have been told by Dr. Decroly and his collaborator Mlle. Hamaide,\* I can only repeat what you already know. I will, then, divide my talk into two parts: one in which I shall show the principles to be followed in the dynamic school; and in the other I will indicate their applications.

### I.

I will now point out what, in my opinion, are the four principal laws of psychology. We may take them in the hierarchical order of their value. You will pardon me if time compels me to concentrate my ideas perhaps a little more than I ought. The first of these laws, is that which is concerned with the Spiritual Vital Impulse, Bergson's *Élan Vital*. You all know Bergson's work *Creative Evolution*; it was he who first made use of this term, but he applies it especially to the lower orders of life. Now in man the vital impulse manifests itself as Spiritual aspiration. Schopenhauer called it "the will to live"; Nietzsche, "the will to power." Words do not alter things; this vital impulse seems to me to be the essence of every faith, of every advance, and of all progress. We may represent it by a point in the centre of a circle which represents man. That by which he is immediately surrounded consists of the affective phenomena. Every being who increases his spiritual power after a period of suffering, reaches a higher degree of happiness—a greater power of enjoyment. Every being who wanders from the right way, and in any way lessens himself, incurs suffering, not beneficent suffering, but the suffering expressive of a diminution of life-force.

What is the effect on the second layer when acted upon by external stimuli? Pleasure or pain felt by the individual affects his mind, and he seeks the means to increase the pleasure or to repel the pain.

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\* Lectures given by Dr. Decroly and Mlle. Hamaide, of Brussels, which will be published in full in the Conference Report.



This interior-activity takes place in the least evolved of creatures, and in man corresponds to the intellect, which, when ordered, constitutes reason, the faculty of comparison, judgment, the faculty of abstraction.

The third layer which surrounds the central point is the will which urges to action. Good action then is the manifestation of the man unconsciously desiring that which increases his spiritual growth or shrinking from that which lessens it. We may take the trunk of a tree as an illustration. The sap (vital impulse) ascends, and meeting the outer world with its causes of pleasure and pain, experiences, reflects, and acts. This is in direct correlation with the ideas of John Dewey (*School and Society*). There are two extremes into which we must guard ourselves from falling; one is to appeal too exclusively to effort which must be made by the children, regardless of their real interests, the other consists in aiming merely at interesting children, which tends to destroy all capacity for effort. If one is always drawing the attention of children to what one considers should interest them, they cease to be interested in anything. Interest and true effort are one and the same thing. True interest calls forth effort, and real effort increases interest. How to unite effort and interest is one of the great secrets of education. All this is explained by the fact that interest is one of the expressions of vital impulse.

I should like to speak to you here about a book by M. Charles Baudouin, from the Nancy school, entitled, *Suggestion and Auto-Suggestion*\*. Every man has within himself a source of energy, no doubt of ancestral origin, which is capable of producing naturally in him sound physical health and moral good. I cannot enter into details, but in this book M. Baudouin explains the well-known phenomena not hitherto understood, that of so-called miraculous cures and profound moral and religious regenerations. All that, the vital impulse is capable of doing when we know how to utilise its energy. It is the creative expression of the child which forms the theme of the discussions of this Congress. You have been told that in taking the word

creative power in a strict sense, we shall find none of it in the child; but in the wider sense which you no doubt give to it, we may relate this idea of creative self-expression to the illustration which I gave, of the point surrounded by three concentric layers. Spontaneity is at the basis of what we will call creative self-expression; it comes from the depths of being, no matter what the form may be in which it clothes itself, or the motives which evoke it. In this creative self-expression you will always find pleasure; it is the first concentric layer. The ideal or the image, which is seeking realisation, which is affected by emotion and which is pursuing an end, is the intellectual element.

Then comes action, which corresponds to the third layer. Always self-expression is creative and relatively new to the child. It has been observed that when the attraction of novelty has passed away, the child becomes indifferent. It is this spirit of novelty that characterises creative expression. There are, then, in creative expression, live psychological elements, namely, spontaneity, effectivity (emotion), interest (aim, idea to be exteriorised) activity and novelty (as opposed to imitation pure and simple).

Here I reach the second law, the law of progress, concerning which I find it difficult to speak clearly and at the same time briefly. For, to make its essential nature understood, I have been obliged to write a book of nearly seven hundred pages. The creative self-expression of which I have spoken forms a kind of bridge between the vital spiritual impulse and that of the law of progress. All evolution, when it is an accession of power, is an enrichment, an adaptation, more or less differentiated. Thus differentiation is accompanied by a concentration of the energies which brings about unification of the individual's powers.

Differentiation has been much talked about, notably by Milne-Edwards and Spencer. To differentiation we must oppose, not the integration which is only an assimilation, but the complementary concentration. Every being begins in a state which is midway between the two extremes. He is neither differentiated nor concentrated; if he progresses, it is towards a greater differentiation and greater concentration. These

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\*Neuchâtel, Delachamp et Niestlé.



two laws of evolution may be observed as clearly in organic life as in psychic life. They are found again in the realm of emotion; sympathy increases and controls sentiments in the realm of the intellect; differentiation of ideas, or analysis and concentration; synthesis, the faculty of embracing generalities—from the point of view of the will, increasing flexibility and firmness in action.

The third law is the law of biogenesis, that is the repetition of ancestral life in each individual. The parallelism between the two is undeniable. It is still more apparent in psychology than in embryology. The question has been studied by Stanley Hall, who makes it a feature in the preface to his book, *Adolescence*. This biogenic law enables us to discover the interests of the child. I put this in correlation with another point of view, that of the hereditary *mneme* or race memory of Richard Semon, and I think I find in that observation of the *mneme* the modern explanation of Jean Jacques Rousseau's declaration, the child is born good. When Rousseau speaks of nature, he means by that its eternal laws of which he had intuition, for in his time the scientific knowledge which we possess did not exist. If the vital impulse of bygone generations acting on the outer world has brought about a slow adaptation of living beings to the eternal laws, man in his essential nature must be good. What is bad in him is the recent and yet incomplete adaptations of the more recent generations, or resulting from the evolution of the child himself. These are superficial faults of his personality. In his inner self there is an ardent need of justice, a great need for love, for goodness. Such is the source of the harmony which reigns in the heart of every human being who has attuned himself with the divine laws and prevents him from identifying himself with the commonplace of life. This profound goodness of the healthy human being is a thing which will be verified more and more as we penetrate the mysteries of the subconscious in its most intimate relations. The biogenetic law shows that there are dominant interests which arise at every age. To stifle them is to diminish the individual, as William James has well shown; to allow them to expand is to give the child the

means of enriching his life with new capacities. The dominant interests of each age, may be grouped under certain heads, which will allow us to arrange them in the form of a ladder, of which each rung represents the category of dominant interests of three years of the life of the child and the youth. Up to three years, the dominant interests are sensorial. At four, five and six, we have the stage of the love of play, so well understood by Mme. Montessori. Seven, eight and nine, is the age of what may be called immediate, or egocentric interests. At that moment the child is the centre of the world, and he finds his interest in himself, in other children and in adults, who are interested in him, in present place and time, in what may be useful to him. He acquires the feeling of causes and effects, but everything evolves about his own personality. This tendency to egoism, if it is prolonged beyond nine years, becomes a vice. At ten, eleven, and twelve years, there is partial exteriorisation; the child becomes interested in other people, in the times (the heroes of history), in space (travels). He becomes interested in animals. It is the age of monographs. History should be taught under the forms of biography, geography, and accounts of travels. The sciences will be taught by monographs of plants and animals, etc. From fifteen years upwards it is the age of empirical reason. The mind is already rising to the abstract, but it is an abstract based on contact with things and people. In history, causes and effects of phenomena will be studied; in geography the repercussions of latitude, longitude and altitude on the climate, the latter producing flora and fauna, production which determines industry, and the latter as influencing the character, institutions and even the religions of people. This is the age when the study of grammar may be begun; the child demands it, also science. These things are generally taught too soon in schools, at ten or twelve years instead of fifteen. Above eighteen, the faculty of abstracting rises to more complex domains. It is the age of philosophic curiosity, of research for causes and effects in the domain of mind and social phenomena, the time when metaphysical and religious questions are put, domains of the invisible and the im-



palpable. Every youth does not reach that stage. Some mount only to the height where reason can deal with universal laws, and what is everywhere and always true.

The fourth fundamental point I must discuss is an important question; it is that of the psychological types. Dr. Decroly has drawn up a Questionnaire of 280 questions, the answers to which are intended to determine what the child is, to discover his type. This Questionnaire is much superior to the usual texts. Concerning this subject it is interesting to read Dr. Jung's book, *Psychological Types*. He determines four types in accordance with the dominant psychological faculties. (1) The intellectual type, that of the thinker, in whom reason dominates. (2) The conventional type, imitative, those who do what is conventionally approved of. These two types are mutually exclusive. (3) The sensorial or sensuous type, artistic, affected essentially by immediate pain and pleasure. (4) The intuitive type, which presses, which plunges into action, without the intervention of reflective thought.

Again there is mutual exclusion between these two types. The sensorial stops at superficial things without searching for what they conceal. The intuitive does just the contrary; it is interested only by what is hidden. These types may combine as Jung has shown. It is a very interesting fact that Jung's types correspond exactly to the types of children which I have pointed out. Up to six years they are of the sensorial type; from six to twelve, imitative; then during the age of puberty, from twelve to eighteen, the anti-conventional type, who will not allow themselves to be guided, but who have not yet reached the maturity and the autonomy of the rational type. This is the state of anarchy which corresponds to the intuitive type. After this, from eighteen to twenty-four is the age when reason dominates. It is not always true reason, but it is reasoning. Jung's four types correspond to individual evolution and to that of humanity as a whole. The sensorial represent the great majority of human beings, those who live to eat, drink and enjoy. For comparison, I will say that their type will number 100,000. Then come the imitators or conventionals, whose number we will place at 10,000.

The intuitionals are rarer, let us say 1000. The rationals, those dominated by reason are only 100. These figures are arbitrary, but they may be established objectively by using the new method of diagnosis by Dr. Nicolas Roubakine, author of *Bibliographic Psychology*. Knowledge of the different types will be a considerable help in education.

## II.

The psychological principles I have discussed are the foundations of the new schools. We call *l'école active* what in Germany is called "*Arbeitschule*." These terms may be rendered into English by "Dynamic School." We oppose *l'école active* (Active School) to *l'école assise* (sitting School), in which the child is, in every sense of the word, sitting. In the new type of school, freedom is given, resulting in spontaneity. In the *Arbeitschulen*, manual work is associated with intellectual; but all is arranged by the adult, there is no spontaneity. That is not what I call the active school. For the active school is subject to rules, certainly, but only when they are understood and accepted by the children. When that is so, they are of themselves disposed to keep them, influenced in this by their leaders who naturally direct the movement. This is true with regard to both studies and discipline.

The ordinary attitude in the traditional school is one of hostility to the master and to good behaviour. On the contrary, in the new school if the pupils are well behaved and of balanced character, they help the master, they collaborate with him. No special programme is needed for each child; the pupils group themselves naturally and, of their own accord, work in common. What I think is open to criticism in most of the *Arbeitschulen* is that the manual work is done by order, spontaneous manual activity being completely neglected. Thus when Abrahamson founded the School of "Slojd" at Maas, in Sweden, he taught, if I may say so, the grammar of movement, models for imitation were given, the proper handling of tools was taught, even to the youngest child. That was a psychological error. I am of opinion that up to six or seven years of age, manual work should be



connected with games. This is already well understood in many schools, and I remember having admired at the Pedagogic Exhibition in London in 1908, the reconstitution of the story of Robinson Crusoe, as well as many other stories and legends. There were also houses constructed in miniature by the children, furnished and decorated by them. True constructive manual activity comes later, from eight to twelve years and is more serious. The children make useful objects, they work together, for example, to get up a theatrical performance, and allot the work of decorations, costumes, etc. Children like to serve the community. It is an easy task to make them do this in the home, more difficult in day schools; but boarding school children are pleased to render service. Boys and girls work together in the kitchen, in the management of the household, and in the garden, and they occupy themselves in the care of animals. It is the kind of activity the children prefer in the environment in which their help is appreciated, and in which pleasure is taken in their work.

We come then to the third stage, from twelve to fourteen, which is that of pre-apprenticeship. Specialisations ought not to begin earlier than the age of fourteen, and sometimes later. From twelve to fourteen the child should be taught a certain technique, but a general technique not yet specialised. To that end the new schools have chosen carpentering, which develops precision, self-possession, skill, judgment.

At Paris, in a school managed by Mr. Kula, metal work has been chosen. This is a class of work which gives skill to the hand, and to the thought, and opens the door to other subsequent apprenticeships. Another characteristic of the new school is the initiative required for the organisation of the intellectual work. That a child may follow a time-table advantageously it must wish to do so, and it can only desire what it can understand. Now it can not understand it unless the time-table corresponds to the interests of its age. It is this principle that gives its attractive character to Dr. Decroly's method.

If you will allow me to speak of myself, I have tried to find a practical synthesis between the method of Decroly and Mon-

tessori, basing it on the spontaneity of the children. In this system, the master certainly continues to play a part, but a restricted qualificative and not quantitative part, so that he does not scatter his faculties and ruin his nervous system. To enable this system to be applied to an official school, a very simple method is required; for any method which requires specially endowed teachers is ineffective,—I would say detrimental. This is how I went to work.

We were three teachers. The daughter of a naturalist, a person of a scientific and practical turn of mind, took charge of the observation point of view. I had taken the association of ideas, the various characteristics of the objects studied. The third collaborator, who was of a literary turn of mind, took charge of the expression point of view. As our point of departure we made an excursion to certain caves. We talked about primitive races, man living according to nature, of pastimes and of modern times. Thus we adopted quite naturally two lines of study, one concerning the needs of man, the other concerning his history, and these two lines maintained a parallelism throughout the whole course of teaching. That is conformable to the needs of children of from ten to twelve years, who are of the age of monographs. With regard to man's needs, and the raw material with which he had to satisfy them, we chose for our reading, books of travel.

I have always found that when starting from a rational idea adapted to the children's interests and appetites they were eager to follow it out to the end. It was in accordance with this fact that we brought into existence, not artificially but quite naturally, the time-table of the obligatory work which we adopted and have followed. But as the pupils gave proof of initiative, I lessened the obligatory work. For a few of the pupils, I suppressed such work altogether—the autonomous and interior obligation of those pupils being sufficient. Some of the children worked with much zeal, and the main body were drawn on by their leaders. The active participation of the children grew in the course of our work in an extraordinary degree. Experiences of the same kind have been gained in the Montessori schools of Tessin. Thus, at Osegna,



Mme. Mattei has provided a period of transition to get her pupils over from the stage of passivity to that of individual work. Interest evokes effort, and the child wishes to free itself. He is provided with books and he is taught to observe nature. I have noticed as a consequence of this system, an extraordinary intensity of work, much greater than in the traditional system in which all the exercises are prescribed by the teacher. The bright pupils advance with giant strides; those who have need of pressure to urge them on, go evidently much more slowly. The minimum required of these latter naturally makes their progress less rapid than those who have the sacred fire. This is not an evil. If each child is allowed to go at his own pace, he will group himself with those who are on the same mental level as he, with regard to such and such studies, instead of finding himself associated with those of his own age, or with those who have the same position as he in other branches. In this way he will become one of the élite. Now it is this class of individual that the world has most need of. We want them in all occupations, and this question can be solved only by the active school. This school will also provide the best elements of appreciation for professional orientation. One of my former pupils from the Rousseau Institute of Geneva, M. Julien Fontègne of Strasbourg, has written a book on *Professional Orientation* (1921) in which he shows the value of the diagnosis which we may make of the child by observing his spontaneous practical activity. With regard to this, Dr. Decroly's Questionnaire, of which I have spoken, is simple enough to be understood by parents and teachers who, observing their children at every hour of the day, can easily determine their aptitudes. To recognise the aptitudes of young children, and to know what aptitudes are required in different occupations, to put the right man in the right place, is the quintessence of professional orientation (vocational guidance). A school of this character was carried on by M. Robin, from 1880 to 1894. It was brought to an end by politico-clerical intrigues. From twenty to twenty-five trades were carried on there,

in which the child could exercise himself, among others, agriculture, cattle rearing, baking, shoemaking, weaving, laundry-work, printing, etc. The youngest helped as apprentices of the first degree in all the trades. Towards the age of twelve, when the child had made his choice, he entered upon a more serious pre-apprenticeship, serving sometimes in two or three trades at once.

As you see if the new school is here and there a reality, for the greater number it is nothing more than distant hope. We are here on the threshold of the future. The great problem is, the formation of educators. Until a reform in this direction has been realised, nothing can be done. Moreover the parents themselves have to be educated. As long as the parents remain opposed to new methods, nothing can be effectively attempted.

A curious thing to be noted is that it is the parents of the working-class who are often the most opposed to reforms in school work. Angelo Patri in New York has remarked the same fact. I have known them oppose a very intelligent education given to their children on simply conventional grounds, so powerful among the uncultivated masses is the superstitious attraction of book learning.

To work for the training of teachers and to convince the parents are two important points. The task is not easy; but we must not lose courage. If we believe in the innate goodness of man, we must also believe that that goodness, tending to more truth and justice, must ultimately break through the superficial layers, however thick they may be, of superstition and human folly. If humanity is making its way towards the light, those who see the light must come to its aid. And it is with the children that the beginning must be made.

(The Editor wishes it to be understood that the above notes are only a summary of M. Ferrière's lecture. A summary is necessarily positively expressed, so that, deprived of their qualifying clauses, some of the statements may be open to criticism, in the nature of the case this is inevitable).



# The French Child at Home and at School

By Cloudesley Brereton, L.C.C. Inspector of Schools.

(Lecture given at the New Education Fellowship Conference, Calais, August, 1921).

The writer once attended a lecture by a French woman on the child in French literature. By far the larger part of the lecture was devoted to explaining that the child might be non-existent as far as the great bulk of French literature is concerned. This may seem surprising to the average English person. Yet a summary comparison between the ordinary English and the ordinary French novel would at once reveal the reason why; and what is true of the ordinary novel is true of French literature in general. Broadly speaking, the English novel ends with marriage bells, the French starts with the sequel. The English novel, with of course many exceptions, centres round the adolescent. Its heroine is the young girl of 18 with a future. The French novel is pre-eminently that of the middle-aged; its heroine is the matured woman of 28 or over. She has possibly a future, but still more probably a past. Adventure is the keynote of the one school, experience of the other. The English novel, true to the national pragmatism, is a blend of such youthful characteristics as doing and dreaming. The result is a mixture of sensation and sentimentality with a more or less obvious, if detachable, moral. The French, on the other hand, is a blend of the more mature qualities of feeling and thought; and the moral is not a removable appendix, but the story itself. Perhaps we may sum up the difference by saying the English novel is rather *vivant*, the French *vecu*. The one shows the romantic side of life, the other the realistic.

In such a grown-up *milieu* there is little place for the child. And as a matter of fact the French child has not been studied in France either by the theoretical psychologist, or by the novelist, who is really a

master of applied Psychology, to anything like the same extent as it has been in England, let alone in America.

The truth is that in spite of Rousseau, who revealed the child to Europe, the child is a very late discovery in France. Probably Victor Hugo has done as much as anyone to indicate its existence to the French people. But if the number who have written about the child are few, the number who have written for it are probably still fewer. Of course there have been writers for boys of a certain age like Jules Verne. But, as Flores Delattre has pointed out, when all is said and done, children's books of the Molesworth or Kipling type are singularly lacking in France, while, apart from a few nursery rhymes, there is little or nothing of verse in the non-didactic Stevensonian vein.

There exists, indeed, a certain amount of prose and poetry of the edifying variety which was common in this country about fifty years ago, books like *Sandford and Merton* and *The Fairchild Family*, in which the moral is "rubbed in" as if it were a sort of embrocation, and which every self-respecting child abhors. And who would not? Fables one may like, but not those whose spirit is animated by that which takes for its motto "De te Fabula narratur," and which makes one's own self, willy nilly, the villain of the piece.

Possibly the main reason why the child as such has not yet come by its own in France is that as a rule there is no nursery in France. The average French mother would as soon think of putting her child in such an annexe as of placing it under a hen coop. The chief fault—i fault it is—is that she "mother" it too much. Hence there is no room in which the child lives its own life



along with its fellows. And when it has no fellows, and is, as often is the case, an only child, then its chance of living its own life is rendered still more difficult. Relations between parent and child prevent its developing that sort of semi-detached attitude towards them which Ruskin has so admirably described. The French child from its earliest youth is thrown into the society of "grown-ups" and participates in their life and conversation. Herein lies one of the reasons of the extraordinary precocity of the French child (in the good sense), of its comparative maturity of mind which makes it as grown up in its judgments at 12 or 13 as the English boy and girl of 16 or 17. In fact, it is hardly a paradox to say that if Peter Pan was a child that never grew up, the French child is a child that is rarely born young.

The French child is indeed a most striking proof that social environment is a far more important factor in education than school. If children could only choose their parents, assuming there was a sufficient choice of good parents, the problem of education would be largely solved as far as they were concerned, as the choice of a school is only a secondary consideration. After all, educationists, from the Romans to the Jesuits and Madame Montessori, have seen that the first seven years are a decisive factor in the growth of the ordinary child. This incessant contact with older people than itself explains, at least in part, the absence of unconscious spontaneity and simplicity in the French child. It is arch, winsome, and fascinating to a degree, but it is always self-conscious (in the good sense). Even when it talks nonsense there is an underlying feeling of degree and proportion. The atmosphere of reason and of *bon sens* in which it lives seems prematurely to oxidise its imagination with a sort of logical deposit. The naïvete of the Northern child (British, Scandinavian, or German) and its absolutely unconscious simplicity afford a striking contrast to the French child's conscious, but no less sincere, *espiègleries*. The difference between a Hans Andersen tale and a French fairy story will perhaps best illustrate the profound difference between these two fundamental types of Northern and Latin civilisations. It is, in a way, the difference

between Nature and Art. Both types of children are in their fashion equally charming; but the "artfulness" (I use the word in a good sense) of the French child is, I am convinced, an early consciousness of the social *milieu* in which it finds itself. In its case the shades of the prison house descend particularly soon. The English child is, in fact, allowed far greater liberty. To paraphrase a well-known saying, it is often brought up as if there were no world to belong to. We just let it have its head, enjoy its childhood, and don't worry it unduly about its future. The French child, on the other hand, is brought up not only as if it belonged to the world, but also as if the world belonged to it, or at least that part of it called France, which is, in its eyes, the finest part of the planet. In fact, the difference at bottom is really due to the fundamental difference between French civilisation and ours.

Namely, that theirs is predominantly social and urban and ours individual and rural. Of course one does not mean that our education has not a strong social element or that the French has not a strong individual one. It is all a question of stress. In French education (meaning the general upbringing of the child) the stress falls on the conception that the child is not an independent individual who has a right to compass as far as he can his self-realisation, but that he is first and foremost a member of a great community called France, and a member again of that unit of the community which is called the family, whose ties and obligations are far more binding than those of the English family. This may seem a paradox to those English people who know, or who think they know, the Leicester Square side of Paris or fancy that Paris is merely Soho writ large. Yet it is not difficult to give proofs. In England one marries a girl—with possibly a mother-in-law thrown in—one might, I think, add with power, if necessary, to throw her out. But in France one not only marries a girl, but metaphorically one espouses a father-in-law, a mother-in-law, brothers- and sisters-in-law, whether by blood or marriage together with an almost unlimited contingent of uncles and aunts and cousins of every degree of consanguinity—not to mention grandparents and any other survivors



of the previous generation. One marries, in fact, into a clan.

One is not writing here with the intention of discouraging any male reader who happens to be thinking of marrying a French girl. They make, in fact, excellent wives. But it is essentially a thing to be done with one's eyes open, and French conditions and formalities are such that, fortunately under the circumstances, it cannot be done in a hurry. As a specimen, however, of what the family means in France one may instance those gigantic *lettres de faire part* announcing the death of a relative which often include anything from 60 to 100 names of more or less bereaved persons. Contrast them, for instance, with those modest funeral cards of an older day containing the bare name of parent, husband, or child, together with those funeral emblems which the old lady called "hurns and willers," and you have a very fair standard of the comparative importance and ramifications of the family in the two countries. Again, not only is the family's consent to a marriage a pretty serious matter in France. Formal consent is, in fact, necessary for all under 25, but informal consent is also necessary from more remote members, especially from those who may be called the Elder Statesmen of the family, or those from whom there are expectations. Even the choice of a career is by no means so free with the French child as with us. It is still considered mainly to be a matter for the parents to decide. In a recent book on French composition published by M. Bezard one of the subjects proposed for an essay is a choice of a career, and the author when discussing the subject incidentally remarks that such a choice is of course first and foremost a matter within the parental prerogative.

If, then, French education, in the broad sense of the words, is essentially a social education, it likewise follows, as we have already seen, that a great deal of the education given is given outside the school. It is probable that in no civilised country is so much given outside the school—at least as far as the middle classes are concerned. In this connection the mere fact that the French equivalent to our Board of Education is called a Ministry of Public *Instruction* is significant. If this point is grasped,

we shall not fall into the common error of English or foreign observers of looking in the French school for the teaching of certain things which are given to a large extent outside it. Much less shall we condemn the school for its failure to teach what, as a matter of fact, it makes no pretension of teaching. The example of our own schools is only too likely to lead us astray, as the average middle-class English parent is only too ready, not to say happy, to shuffle off on to the school master or mistress the complete oversight of his child. The English teacher is, therefore, forced into the position of a foster-parent. The average French Middle-class parent, except he sends his boy to a denominational boarding school is not on the look-out for a foster parent. Mothers as well as fathers think they themselves can perform what they consider to be one of the main functions of Parenthood. In the elementary school the teacher does occupy that position to a certain extent, and in country districts he often largely takes the place of the *curé* as a sort of lay-rector of the parish.

Consequently the French teacher in the State secondary schools takes a comparatively narrow view, at least to our English mind, of his duties. Not regarding himself as in any way *in loco parentis*, he considers that the boy is sent to him for certain specific objects. He, the teacher, is there to hand over to his pupil the intellectual and artistic heritage of France. The sincerity with which he does this, the intellectual honesty he puts into his work, supply up to the Baccalaureat the chief moral atmosphere in the school. Efforts have indeed been made to give definite moral instruction in the lower classes; but the doctrinal stage proper is only reached when the pupil, having passed the first stage of his Baccalaureat, undergoes a course in philosophy, which is really largely an intellectual training in conduct and citizenship. Of course, in the elementary school moral instruction is made a prominent feature. But for the secondary teacher the manners and morals of his pupils, except within the four walls of the school, are not his immediate concern. If he saw two of his class having a battle royal in the street outside, he would probably consider it was not his business to interfere.



If the above analysis is true, then it is probably fair to say that while the English school, with its insistence on character, tries to make the pupil the *captain* of his soul, the French school, with the prominence it lays on æsthetic and intellectual values, rather tries to make him the *artist* of his soul. This does not mean that all English pupils are hopelessly ignoramuses and Philistines, and still less that all French pupils are necessarily devoid of morality.

A cursory examination of the French schools will show how even in the elementary, which are the most progressive, the idea of regarding the child as a child and not as a *homunculus* is of very recent date in France. It is true that as far back as 1590 Montaigne wrote, "Les jeux des enfants ne sont pas jeux, et en les faut juger en eux comme leurs plus sérieuses actions." Yet France had to wait till 1887, when M. Gréard started the first French Kindergarten, in which Montaigne's idea of play being the child's form of work was at length realised. Even then the work was often too ambitious, some teachers trying to teach such definite subjects as History. Madame Kergomard has an amusing story of a teacher who attempted to give an historial sketch of Jeanne d'Arc to some tiny mites of 4 or 5. Beginning with the keeping of sheep, she traced the whole of Jeanne's career through the seige of Orleans and the coronation at Rheims, down to the burning at the stake at Rouen. When she had finished, the children still seemed unsatisfied. She inquired why, and one of the children asked, "And what happened to the sheep when Jeanne d'Arc left them?"—the only point that the children, being country children, had understood! In the private schools and the preparatory classes of the lycée the teaching of the various subjects is still on more or less formal lines, clear and logical, no doubt, but in the light of English and American experience, probably successful at the expense of the acquisition of sense impressions and of the development of talents other than literary.

It is when one comes to the further stages that one finds so much to praise in the French school. To analyse it fully would take a volume. Here is a summary of what one takes to be some of the main aims.

1. The child is taught to express itself clearly and lucidly and with a due respect for its mother tongue. Accent, intonation, expression are alike cultivated. The French know that only the spoken word can adequately evoke by its rhythm and beauty the emotions, feelings, and thoughts contained in the written word.

2. Children are taught to admire poems and stories as works of art, to look at them as wholes. Details are carefully studied, obscurities are explained, but the part is always subordinated to the whole. We English are too apt to fasten on a detail, whether in a poem or a painting, a piece of music or a Paris costume, and praise and blame accordingly. To the French no detail is beautiful which is not in harmony with the whole. In a word, they see things in wholes, we are rather inclined to see holes in things! An English friend of mine, a singularly brilliant writer and wit, once told me that when he had written what he thought was a particularly good article, he would timidly inquire of his literary friends at the club whether they had happened to read his article for the week and what they thought of it. Too often their principal comment was that he had misplaced a comma, misquoted a phrase, or used some word like "reliable," which is a red rag to some of our unscientific literary critics, in spite of its use by some of the best English authors for the last two hundred years. It is, in fact, on piffling little points like the latter that an editor can run a so-called literary controversy in the English papers, so long as he is willing to print the writer's lucubrations. A foreigner might readily think that in this country the literary critic is a sort of superior "proof reader."

3. The French children are taught to love their language and literature as the most perfect forms of expression of the highest thoughts of their nation and themselves. Thus national pride is fostered, but not national bumpiousness.

4. And the pride in the nation is not that of an owner in a beautiful picture which he can sell to-morrow if he pleases, but the feeling that it is part and parcel of themselves. They are proud of France, and they want France to be proud of them. When at the general mobilisation, all



France, men and women alike, rallied to the State, they felt their own personal honour and pride, as well as the national honour and pride, were engaged.

We, as I take it, volunteer to fight for our country as a sort of instinctive duty and obligation. The Frenchman has a conscious feeling that he is fighting for a whole of which he is an integral part, a living entity, not a number or a cypher like the German.

5. It is the sense of the whole in which the part is not lost or merged as in Germany, which is so precious in French education. It is really the paradox that Christianity is always trying to solve of the oneness of the spiritual community and the priceless-ness of the individual soul.

We, with our over-analytic education, which also prevails in Germany, tend to worship, as I have pointed out, isolated facts and details to the exclusion of the respect due to the whole, and so our children often leave school with a mass of undigested facts, more or less unrelated to one another and with little power of putting them together or applying them. We laboriously study our Virgil and our Homer line for line. Few if any teachers get the pupils to read off at a sitting a book of the *Æneid* or the *Odyssey* in order to obtain a bird's-eye view of what they have been studying piecemeal. Too often we tear our Shakespeare and our Chaucer to shreds, especially in the Universities, in order to secure specimens of rare grammatical allusions or the fossil remains of some dead and gone relic of the language, till our students tend to think that this "gutting" of the text is the end all and be all of the study of Chaucer and Shakespeare. One might as well gouge out the fossils embedded in the stones of which some of our cathedrals are built and think they have grasped the inner meaning and glory of those masterpieces in architecture. Our gods to-day in the University are exact scholarship of philology, of a singularly meticulous type. The far more difficult

art of interpreting the Classics, ancient and modern, to the needs of our age is largely ignored. Yet the best literary criticism should be a criticism of life. Clear speech, clear thinking, a love of fine and beautiful things, a respect for that most beautiful of things, the French language, a pride in France itself, a sense of proportion, of fitness, of the oneness of things, and yet of that infinite variety, or logic tempered by aesthetic and emotional judgments, with a humanity that seems to go beyond the limits of any particular creed—this is the atmosphere in which the French child is surrounded from his earliest days in the school.

Of the faults and failings of French school education it is not necessary to say much here. It is enough to note its occasionally too literary nature (we are not all born "lit'ry," to use Mr. Squeer's phrase), or its sometimes insufficient attention to facts and consequent lack of accuracy, or its tendency here and there to become superficial, and on the undue stress that is at times laid on tradition resulting not so much in an embargo on new ideas as in new forms of expressing them. It possesses, in a word, the merits and defects of the man of 30.

Perhaps if the country could double the number of its children or substitute for the present all too common regime of families of one child, that of families with two and preferably with three children, it would be able to bring back into the language and life of the nation that sense of Celtic mystery and childish wonder, of adventure into the unknown, that power of looking at things with virginal eyes and not with the eyes of tradition, which is the birthright of every normal child. In a word, it needs the presence of two or at least three children to create that atmosphere in which the spirit of the future can best live, move, and realise its ideals.

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# The Value of the Drama in Education

By Isabelle M. Pagan.

(Paper read at the New Education Fellowship Conference, Calais, August, 1921).

There are probably few schools now-a-days where some attempt at a dramatic representation of story, or ballad or fairy-tale is not attempted at least once a year, even if only in the kindergarten department; but full of interest though these efforts are, they have their difficulties; and sometimes the exhausted promoters, disheartened, maybe, by an out-break of measles or some similar catastrophe on the day of the dress-rehearsal, feel inclined to say, "Never again!" The following suggestions may help those who have undergone some such discipline to realise that, even if the glory of completion was missed, the time spent in preparation was far from being wasted;—a fact that parents as a rule scarcely realise. Not a few of them are inclined to grudge the hours spent on rehearsal, and I have known a pained papa make a special call on a head-mistress in order to express his surprise that her school should continue to give performances of scenes from Shakespear's plays even after he had forbidden his own daughters to take part in them. He was assured that his girls were always suitably employed while their school-fellows were dramatically engaged; but he only shook his head, at length "supposing," with a puzzled sigh, that "the idea was to improve their elocution." The head-mistress assented; for she had seen pupils make special efforts to overcome ugly provincial accents in order to be considered fit for a more interesting type of part than could be allotted to a slovenly speaker. "It is good to master one's mother tongue and speak it clearly and correctly," she said, "but there are things more important than that to be learned through taking part in a play." The parent queried further. "Well," she said, "if you want an illustration I can give you one. A few days ago something ridiculous happened just as I was beginning to read morning prayers. Your two daughters were

the only pupils in the school who giggled helplessly and could not stop. I attribute that to the fact that they were the only two who had never had the benefit of those lessons in self-control that are inevitably learned while acting."

Yes;—and she might have added *so easily learned because learned impersonally*. It is not Molly Smith or David Jones who must look serious or concerned at a given moment—however absurd the situation may be. It is the heroine who looks beyond the laughter of the thoughtless crowd—or the trapped villain who scorns it; and this setting aside of the personal self in order to accept a new and possibly alien point of view, is probably the biggest lesson that stage work has to teach. The outlook on life must be enlarged through being temporarily superseded by the outlook of another type of individual. All the child's own particular preferences and dislikes must be set aside. Self-consciousness must go, and temperamental difficulties be overcome in order that he may feel himself part of a larger whole. Unless this is done to some extent, he has only been dressed up and made to repeat his lines. He has not *acted* at all. Whether he is to play lead or merely make part of the background, he must do it whole-heartedly if the performance is to be a success, and the petty personal ambition that would fain shine at the expense of another has no more place in acting than it has in cricket or football.

In addition to this letting go of the personal self, which is, in a sort of way a spiritual act of self-sacrifice, there is a further call for mental activity; for the character to be portrayed must be understood. The actor has to imagine himself older or younger, weaker or stronger, happier or more sorrowful than he is in reality, besides having to accept a change of environment, new relations with his fellow creatures, and an increase or decrease



of capacity. Then, after the mental grasp of the character is achieved, appropriate feelings must be summoned to suit each situation as it arises, and the carrying out of this task helps a child to realise that his emotions are, or ought to be, under his own control. A youthful student of a particularly serene and kindly temperament once owned that he had no idea how much righteous wrath he was capable of feeling, until he had to scold *Sairey Gamp* in a Dickens' play for her scandalous neglect of the patient in her charge! People with a talent for acting can temporarily revel in emotions both beneath their own moral level and above it; and to do so does not necessarily change them either into villains or heroes when they return to real life. It merely enlarges their understanding of the types represented; and as they are bound to meet all sorts of people in later years, it is well that children should learn to account for the differences, and place them properly in relation to circumstances and heredity as soon as possible, realising, even while appalled at the mean or cruel actions of the villain, that his point of view has somehow or other become natural to him, and that he makes a necessary shadow in the picture as a whole, which must be faithfully and sympathetically put in, to heighten its general effect. That being so, the truthfulness of the character-drawing becomes a matter of supreme importance and brings us to another aspect of the subject.

### THE CHOICE OF PLAYS

In these modern days when self-expression has become a catch-word, and our wisest educationalists are leaving more and more initiative in the hands of the children themselves, efforts have been made to encourage the creative faculty in the little folks by letting them write, as well as produce, their own plays; and a special point has sometimes been made of their concocting their own plots. As a matter of fact, children are so imitative that they practically never do so. Consciously or unconsciously they borrow; and if all the best known and most desirable plots are expressly barred, they help themselves out by adapting fragments taken from undesirable sources. Thus, as Sir Frank Benson pointed out in the discussion which followed

the production of the children's so-called "original" play, performed at the educational congress at Stratford-on-Avon, in August, 1914, several of the situations showed quite clearly the influence of melodrama as rendered at cinema shows. Had they been told to choose any myth or fairy tale they liked, and either stick to it faithfully, or modify it to suit the occasion—possibly weaving into it bits from other stories—they would still have had ample scope for originality and ingenuity; besides enjoying the comfortable assurance that they were following in the footsteps of all the greatest dramatists the world has ever known. *Hamlet* is founded on a Saga, *Faust* on a legend, and *The Ring of the Nibelung* on Scandinavian mythology—not to mention the colossal dramas of India, China and Greece! Thus the little ones might go happily to work feeling that the only limitation imposed upon them was one voluntarily taken on by every genius of the front rank, and that, as so often happens in art, the boundary line would actually help to set their fancy free, so that they could make the most of their chosen kingdom.

Pageants from the pages of history are useful also, and scenes from the lives of saints and heroes are often done with real enthusiasm and reverence. In Benares I was told that pupils in a girls' school there, when left to choose a subject for a play, invariably enacted part of Sri Krishna's childhood, improvising dialogue and groupings with the greatest ease and intense pleasure; and in Italy I have seen Piedmontese factory girls perform a Christian martyr play with real fervour; but national temperament has a good deal to say to that, and those present at the aforesaid Stratford Conference will recollect that the children there seemed rather ill at ease, when portraying the visions and adventures of *Saint Joan of Arc*. That was a dumb-show play, though; and dumb-show carried through *without a musical accompaniment to sustain it!*—a quite heroic task that no professionals however skilled, would ever have attempted. That is the kind of blunder that a teacher who knows something about stagecraft can help the young folks to steer clear of, thus saving them from the humiliation and discouragement of an inevitable failure. The



best bits of dumb-show acting that the writer has seen done by children, have been illustrations of old ballads telling a definite story, and *well* sung or recited by a member of the staff. Sometimes the incidents were earnestly studied and most pathetically rendered; at other times the tale was given a truly thrilling accompaniment of ludicrous burlesque. \**Lord Ullin's Daughter* somehow seems especially to tempt the youngster to absurdity, and probably many of us have ached with laughter over "the angry waves"—consisting of the school-room curtains—that overwhelmed the poor eloping couple, and the pathetic wreck—an empty clothes basket—washed up at the feet of the erstwhile irate parent who, in an improvised kilt, was "left lamenting" on the school-room bench that formed the pier. Tissue paper snow-storms are also giddy joys to their contrivers; but after they have swept one up, they hesitate to undertake the labour involved in staging another;—and so they learn that the full fun of such an improvised performance may be somewhat marred if it is given too much elaborate and complicated preparation. Such "shows" are good employment for a rainy holiday, and their true function is to develop ingenuity, and resourcefulness, in much the same way as may be done by charades and Dumb-Crambo, though in the latter plays a fresh educational element is introduced by the children alternating their acting by becoming part of the audience—and in that capacity giving their school-fellows the benefit of a frank and open criticism which soon lets those acting know if they have failed to bring out the meaning of the chosen word; at which times their watchful elders have an opportunity of observing budding talent that may be utilised either in cutting and adapting, or in rendering scenes, as the case may be.

When, on the other hand, time and care are going to be spent on a production, surely it is essential that really good work should be selected for study. As was well said by a leading educationalist at the Calais Conference, the type of play that draws an idle audience to watch cleverly manipulated situations in which the well-worn theme of the irate mother-in-law plays

a prominent part, is no more worthy of hours of concentration than the children's own compositions are; whereas to store their minds with noble lines and introduce them to finely conceived characters prepares them for actual life and enriches their lives in every way. The labour of presenting an entire drama is of course beyond them, but to study it as literature, and then to perform a few of the most striking scenes, bound together by a descriptive summary, is comparatively easy and extremely effective. The work of summarising and describing is in itself an excellent mental exercise; and after children have heard it well done two or three times, they are in a position to try it themselves, but if a literary expert with the requisite gift is available, they will probably learn more by listening. The writer has staged portions of *Macbeth*, *King Lear*, and other big plays in this way, with the help of a small band of University students and a simple curtain back-ground, care being taken in the colour scheme as far as the costumes were concerned; and she has seen much younger children at the King Arthur School, do the same kind of thing with other Shakespearean plays—*The Tempest*, *The Merchant of Venice*, *As You Like It*, and so forth. In the latter case the older pupils played the leading parts and the little ones came on with "the crowd"—as citizens of Venice hooting Shylock, or foresters in Arden picnicking with the exiled Duke; and though they were only occasionally required at rehearsals, they often had permission to attend them—and did so, absorbing the dialogue easily, and quoting it most aptly; with all the more pride and pleasure that they could trot away and play when they got tired of listening, and had no sense of compulsion in the matter. The youngest nymph in *The Tempest* was only four-and-a-half—but she led the others on to greet Miranda and the Prince; and in the following term played "lead" quite easily in *Snow White and the Seven Dwarfs*. The fairy plays had better be rhymed for ease in memorising, and some slight hint of an allegory behind the well-known story is quickly taken up, and helps the rendering immensely. Boy Scouts and Girl Guides in Exeter, learning that Shakespeare's *Lear* was founded on a Keltic myth, gave quite

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\* By Thomas Campbell.



a good performance of several scenes from it; the commentator suggesting that the three daughters probably personified *Action*, *Emotion and Thought*, and Lear himself the typical man, who had to control them all, and so keep the reins of his kingdom in his own hands. Banishing Thought—the youngest daughter—he goes mad, and on her return, his reason comes back to him. The colours of the costumes symbolised the qualities of the various characters, and the story gained in interest and lost in horror, through the mythical element being put before audience and actors, and lifting the whole drama on to another plane.

The tyro in stage management is apt to blunder badly in casting the parts; and here again, the teachers do well to be ready with practical advice. A common error is the selection of the child who memorises easily, for the most important rôle; but, in acting, the parrot memory is of no particular value, and those who possess it are often very wooden in movement and expression; whereas a weak memory is helped and stimulated by the positions and movements accompanying the words, and everyone is the better for learning to accept a prompt neatly without being flustered. It is indeed, a most useful accomplishment in later life, both in politics and social intercourse! Height has to be considered, but build and movement are of more importance. All managers know that comic characters have long bodies and short limbs, compared with the heroic types, and that pitch and quality of voice are the most important factors of all. No very high tenor can make love on the stage—unless he sings it—nor need we ask him to administer a serious oath or a dignified rebuke; although as a stammering young fool or very aged man he may prove excellent. I have met a child who was once chosen for King Arthur's part on account of her height and memory, and who learned it all with eager diligence, only to have it taken from her at the first rehearsal, when the penitent manager awoke to the fact that a very clear high treble with a touch of shyness in it would go ill with chain mail armour and stately pronouncements from a royal throne. There are, however, lessons to be learnt from tackling an uncongenial part, as every actor knows, and if the rôle essayed is not

so important as to mar the whole piece, such faulty casting may actually prove useful. Many a time a hastily selected understudy, believed to be incompetent, has been sent on to replace an absentee, and covered himself with glory, much to the welcome surprise of everyone—himself included; and teachers have often noted how much a shy nervous child has gained in power to answer in class after having faced the footlights once or twice. Stage experience also reacts favourably on self-conscious children in social intercourse, as some parents are ready to acknowledge.

"My! but it learns them their manners," said one of the mothers, after a flock of Sunday scholars from a very rough district had been successfully drilled in a \*fairy-tale play; and indeed the difference made in some of these wild little people by taking on the rôles of king and counsellor and court-lady was well-nigh incredible. The aforesaid "manners" were all the more easily acquired that assuming them was regarded as a tremendous joke, worth keeping up even between scenes—the stage-manager gently insinuating, during a pause in the dramatic activities, that it was *unusual for royal princesses to kick their papa*.

On another occasion parents in a very different social position expressed their warm gratitude for what had been done for their boy during rehearsals of Scenes from *Pickwick*. The puzzled stage-manager was at first at a loss to understand how the praise accorded had been merited; but thinking it over realised that her concentration on the management of *Mrs. Leo Hunter's* garden party, had incidentally given all the young people appearing at it a fair amount of social training.

As *Tracy Tupman* their boy had learnt to co-operate with a score of other people in making a garden party a success; and, incidentally, how to enter, how to greet his hostess and leave the stage clear for the next man, how to accost his fellow guests,

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\* *Planchés Discreet Princess*, an old Christmas Burlesque, published with other doggerel dramas, in French's acting edition. They require revision, as jests and lyrics are often topical and out of date; but are full of life and easily written up and altered for amateurs. Note that while poorer children love to assume the purple, those born to it delight in doing rustic peasant plays.



find seats for the ladies, and hand refreshments; and, above all, how to efface himself and keep still when not required, without blocking shorter people from view or getting between them and the people they desired to converse with; and having learnt this in happy play and not through boring lessons in conventional etiquette, he had astonished his own people by his sudden transformation from the shy hobbledohoy who fled at the approach of a visitor, into a hospitable young host, always ready to lend a hand at entertaining when required. Scenes from Dickens are worth working at, and the necessary labour of cutting and transposing speeches is a good literary exercise developing sound judgment; but poetic drama from a master hand has far more power and beauty in it, and the comments of the children themselves often show the kind of discrimination awakened by its study. "It was because Orlando was so very young that he was so silly," wrote a small pupil, after taking part in the production of *As You Like It*; the verdict being given apropos of his decking the forest trees with verses in praise of Rosalind. Perfectly true. None of Shakespeare's older heroes would have done it; and the "silliest" of them all is poor young Romeo—the boy of sixteen who stretches his long length on the ground and sobs like a child over sorrows he has no fortitude to endure. It is impossible to keep the great themes of love and longing altogether out of school life, and there are facts all children ought to know, which can more easily be taught them by the poets than in any other way. Juliet's mother was married at thirteen—about the only mother of a heroine who appears in Shakespeare—and a most incompetent mother too;—one who has left her child to the keeping of a vulgar-minded old woman, who had nothing better to do than to gossip about love affairs and romantic marriages, and who encouraged her charge in underhand dealing. As Miss King of St. Christopher School said at Calais, you can pour boiling water into a fragile glass without resultant harm, if it has been tempered to receive it; but it is shattered to pieces if the necessary preparation has never been made. So passionate emotions stimulated and aroused before the mental control is properly established,

have wrecked many a young life, besides the unfortunate Juliet's. Here in Europe, where many of the graver problems we have to face are due to the fact that marriage is unnaturally delayed till long after manhood and womanhood have been attained, we are tempted to ignore the troubles that arise through premature unions; but those of us who have been to India and heard earnest exhortations by Indian speakers, addressed to their fellow-countrymen on the subject of child-marriage, have some idea of the serious nature of blunders in the other direction. The Central Hindu College at Benares rejected married boys as pupils as soon as it was in a position to pick and choose, because they were unable to do full justice to the training either mentally or physically; and a manufacturer of textile fabrics in India had to report that as soon as a growing boy was married—often at fourteen—he lost the sensitive fineness of touch and dexterity in handling materials that were necessary for skilled workers in his factory. In districts where peasant girls marry in their early teens, the growth of the poor little mothers—who never know the joys of care-free girlhood—is stunted, and their mentality poor; and, in white races at anyrate, there should be no serious love-making till the wisdom teeth are through. Seven years from puberty is soon enough, and in some cases that may mean as much as the age of twenty-four. If even honourable and open marriage can thus injure the race when entered on too early, secret and dishonourable unions must be ten times worse in every way; and dramas that can put the case with truth and dignity, are surely just the kind of food for thought that will give developing youth and maiden a chance to discuss openly and impersonally the problems that must certainly be faced by them on leaving school; and surely it is also good that they should realise that love is something serious and beautiful belonging to the future, not the present, and that patriotic ideals as well as other considerations bid them be content with comradeship, and use their young enthusiasms for work and play, for hero-worship and in religious exercise, until the time comes, when their powers are ripe for graver and much heavier responsibilities.



# The Liberation of Creative Faculty by Education

Major L. Haden Guest, M.C., L.C.C.

*(A Lecture given at the New Education Fellowship Conference,  
Calais, August, 1921.)*

When I was originally asked to give this address I thought that I was not the person to speak on this subject, because my own work in connection with education is of a very much humbler nature than that which is concerned with the pioneer work of those who are themselves engaged in teaching. What we do on the London County Council is to provide buildings and pay salaries and in other ways provide a certain amount of machinery, and, it seemed to me, that I was rather in the nature of a workman who is preparing the basement of your house while you are having a discussion of the more complex problems of life. It seemed to me that you had called up the workman and asked his opinion on these questions which he gives to you in his shirt sleeves with the preface to his remarks that he is concerned with the humbler work of repairing drains, etc.

This problem of the liberation of the creative faculty is the widest and greatest problem of all. In one sense it is a world problem, a universal problem, because when you think of the world as a whole and civilisation as a whole the bad aspect of our civilisation is that it not only denies opportunity for exercise of the creative faculty but frequently actually takes measures to repress it.

There is a frequently drawn contrast between Peace and War. In 1913 the world was not at peace; it was engaged in industrial war. Its weapons were starvation, death by accident and disease. It changed them in 1914 and its weapons then caused wounds on a larger scale but it was the same conflict continued. The real antithesis is not between a destructive civilisation such as we had in 1913 and a destructive war, but between a destructive war and a constructive civilisation which is employing creative faculty. That is the civilisa-

tion which does not exist, but at which we must aim. I mention this because I must talk with a certain background of that at which we are aiming. Otherwise we do not get the problem in its correct perspective. The good aspects of the last war were the great ideals it brought into play and the opportunity it gave for the exercise of the capacity of the individual. True, this capacity was very often used for destructive purposes, but, whereas in ordinary urban civilisation a man is used and regarded for for what can be got out of him from the standpoint of his employer, in the war a man was regarded for what could be got out of him because of what he had in him. We found that a man who in peace time never made good at once found opportunity in the war because he was called upon to give everything he had.

The creative faculty, even in the most highly organised civilisation, cannot be suppressed, because this faculty is concerned with the growth of the world. Civilisations have, as it were, poured out of the creative faculty of man as out of a cornucopia.

But we can help and what we can do through the State, through educational authorities and individual activity is to remove certain obstacles to the use of the creative faculty.

The first obstacle we remove by providing merely the opportunity for education. And in passing I direct your attention to the lack of educational opportunity in Africa, China, Java, and India, where millions of people have no opportunity for education at all.

We can also remove obstacles to education by providing that physical health shall become normal for all human beings. Physical health, instead of being common, is really quite exceptional at the present time.



In practice public educational authorities cannot do very much more than that except by giving the teachers every liberty to experiment in methods of organising their work. The teachers should be able to choose. When I am asked what I want to do in education I say that I want to give the teachers a chance to apply what they themselves know.

It is not the business of the educational administrators to tell the teacher how to teach or what to teach but only to create the opportunity for them to shew how they can teach. Only the broad outline and the main lines of the work should be laid down.

But the real pioneer work must be done by the individual, and the pioneer must be a real pioneer, that is, one who is following a great ideal and not one who is willing to go on day by day, merely doing the day's work and drawing the day's pay.

Good work was never done by anybody who had not an ideal to draw him on. Pioneers go forward because they must, not because there is anything to gain by it.

The ideal education should be concerned with three aspects of the child, the provision of health for the body, of freedom for the mind and of beauty for the heart. I do not want to speak very much about health except to say that provision of the conditions needed for health does not consist of medical inspection of schools. It consists of actively promoting health by the provision of every kind of opportunity for physical self-expression, in sport, physical striving and self-development and by imitating movements such as those of the young people of Austria,—“wander movements,” where children are banded in organised groups for exploring the country and roaming about the land. Is there a better way of learning Geography? In this way not only will people concerned with the health aspect have open-air schools but they will escape from their school buildings altogether. Given a certain protection from the rain and wind and sun there is really no reason why we should be so absolutely wedded to school buildings as we are.

Also I would like to see a very great extension of the kind of work that is done now in some schools in London such as school voyages, journeys, and an international exchange of children on these journeys.

There is yet another aspect of the matter. All modern education, generally speaking, neglects productive work. I do not mean making toy chairs and fancy tables, but making real things. It was the only idea in education which I got from Soviet Russia, the idea of productive work and this came to me as I found myself in a room actually fixed up as an engineering workshop where boys and girls did ordinary engineering work under much the same conditions as men in a factory. If you are going to liberate faculty you must begin with the physical creative faculty and the actual physical production of physical things.

Also in connection with this physical question may I, as a doctor, say that we know extraordinarily little about the human body and we ought to know a great deal more. The only thing that saves the doctor is that the teacher knows so very much less.

Another aspect of the matter is the provision of freedom for the mind. This is not only a question of religion. We are always bound up in prejudice of every kind and description. We have only to contrast the ideas of one country with another on such subjects, say, as love and marriage and the teaching of history to appreciate how widely we differ. In England falling in love is regarded as such an ordinary affair that everyone thinks of it as one of the things which will happen as a matter of course. In India, I am told, many Indians think it never happens at all. It is the same with regard to history. We do not know any history at all. It is practically impossible for people, constituted as we are now, to have any real objective knowledge of the Past. We cannot even get any real objective knowledge of the Present. Take the actual condition of Soviet Russia at the present time about which a large number of visitors to that country have written. Eminent men have flatly contradicted each other with regard to what they have actually seen. Therefore how can you expect to have any real objective view of what has happened in the Past? History must be revolutionised.

The mind is a great instrument of creation as far as human beings are concerned and we have to be very much more careful about our facts with regard to history and science. We should only put before children that which we are certain is true and then with every possible reserve indicating that we



may have failed in our observation. It is very difficult in these modern times to get anybody to speak the truth. And unless we can agree about external facts we are not going to get very far at all.

We ought to have in all our schools much more science. We ought to have a good deal of instruction concerning the human body. I know that it is thought an improper subject in many schools. You may have noticed that in elementary books on physiology the reproductive system is always left out.

There is, however, an aspect of education which is almost completely neglected and that is concerned with the emotions, with feeling and the appreciation of beauty. This is almost absent in schools at the present time. It is as though we were to take a human being and say we will educate the right side of him but we do not need to trouble about the left side. A human being is a trinity and man is composed of activity, feeling and thought.

And the feeling-tone aspect of man, that side of him which appreciates beauty, that part of him which feels, is the aspect which determines his misery or his happiness.

I am most interested in the rank and file of children and not so much concerned with the privileged children in private schools. In ordinary elementary schools the idea of teaching anything with regard to the appreciation of beauty is regarded as a dream. The teachers who try are defeated by the surroundings and by the very structure of the schools. The schools in London resemble barracks, prisons and lunatic asylums, but they do not resemble temples of beauty.

This aspect of the feelings and the training of them in an appreciation of beauty is very much more important than even paying attention to productive work from the physical point of view and mental creation from the mental point of view. I do not need to remind you of the connection that exists between the reproductive faculty and the feelings. And the idea of beauty is associated with all great acts of mental or spiritual creation.

The child should know the joy which is beauty and the tragedy that is beauty—the joy of the leaves in springtime, the singing of birds and the exquisite movements of

animals. But the beauty of creation which is physical is very often slashed by strife, the beauty which is the creation of the mind and the spirit demands freedom from strife; it needs quiet. The conditions of spiritual and mental creation are beauty and gentleness. Supremely beautiful things have always something of gentleness about them. Beauty and gentleness are perhaps aspects of the same thing.

We have to surround the child that comes to us with an atmosphere of beauty in which its nature can expand. The child, like the flowers and all beautiful things, can be destroyed easily. Roughness or harshness at once destroys a thing of beauty.

If we can provide in our schools an atmosphere of beauty and gentleness and hold this around the child and give it in that atmosphere the opportunity for knowledge, I believe that we shall attain a harmony of the personality which at present we have not reached. Much of the real trouble of our civilisation comes from the fact that we do not understand our own hearts and feelings which are the most elementary things about us.

In France there is not only that sense of artistic perfection of detail and *ensemble* but there is also a sense of the harmony of personality which the rougher Teutonic races do not understand, and France should be able to help us much in this respect. I believe there is a possibility of getting really perfect poise in an educated individual.

I remember one of Nietzsche's phrases "Everything beautiful runs upon light feet!" We ought to have as an ideal that every child shall be beautiful and run with light feet.

If we can provide this atmosphere for the child, laying stress upon the creative side of the work and its beauty, and, above all, giving the child an opportunity to express the feeling side of its nature in dance, song, acting and play we shall unloose tremendous powers which are latent in every human being.

People say that they believe in science, that we are descended generation by generation from ancestry which goes back to the time when this world was a nebula. And even apart from what we call our personality, every human being regarded from the



outside, from the physical point of view, is a marvellous mechanism. Our imagination thrills us when we try to reach out to what the future of mankind may be and what we may do when we have released the creative faculty which is within us. What is there to prevent us knowing and feeling this creative faculty in ourselves and advancing without hindrance and without limit to a future which at present it is impossible to imagine, a future which is certainly no less than the Past but certainly greater than

that Past. All the wonders and splendours of civilisation have been the result of the release of the creative faculty of man, and a great step towards that future of which we dream will be the release of the creative faculty in the child. This is in the power of the teachers of to-day. There is unlimited power in every human being and we have to release it, but always remember that in the child we have not only the physical body and the mind but also a heart.

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## Education and Life

By Violet M. Potter, M.A.

*(A Report of the New Ideals in Education Conference held at Stratford-on-Avon, August, 1921).*

Stratford-on-Avon has this year been the home of the New Ideals in Education Conference for the week 3—10 August. The number of Conference members (over 200) was much smaller than in previous years. This was an advantage.

It must be remembered in connection with any report of this Conference that it is primarily concerned with Ideals in Education and not with their practical application. And this is as it should be, for we are left free to work out how best these ideals may be applied in our particular sphere. The subject selected was "Education and Life," and on looking back on a very happy week one can say that the key-ideal of the 1921 Conference, as expressed by lectures, by speakers and members generally was the longing to help children to live freely "under the laws divine."

Imagine as the background of the Conference, meeting daily in the long, narrow room, Shakespeare's Grammar School,—the beauty of Stratford-on-Avon, add to this the strong impress of a great individuality given to the little town by its loyalty to its greatest citizen and the pilgrimage of a vast number of folk for over

200 years to honour the home of the greatest dramatic genius of the Western world. Then there were the Shakespeare Festival Players, and first-rate performances of Shakespeare almost every night and several afternoons. Add also the influence of a very different artist, Professor Cizek, of Vienna, whose gift lies in setting free the artist in children from 8 to 16. For throughout the week an Exhibition of children's drawing was open. Here one saw the sincere expression of the children's own interests and feelings—the result being originality of line, emotion, and a decorative sense of a high (if not always pleasant) order.

It is the custom of the Conference to hold a Morning Session,—a lecture followed by discussion, occasionally an afternoon session, with semi-private discussion in the evenings. Thus most afternoons and all evenings are free for members to use as they will, and there is opportunity to get to know a little of Shakespeare's country, so typical of English scenery.

The opening address by Professor Geddes on "Education and Life" was a plea for greater psychological clearness in Education and a new constructive method. He approached



his subject from the point of view of biologist, sociologist, and shall we say idealist? (though probably he would not accept this description). Professor Geddes was willing to credit all educationalists of the past with doing their best, yet sketched their method as "copy, cram, jaw and pi-jaw." Our idea of education was at fault. In inimitable fashion, not to be reproduced in a short review such as this, he traced the process of modern government in the western world to its present industrial form, and a corresponding process of ideas to what has been known for more than half a century as science. Then he turned and rent science, "this old science" asunder as unsuited to the new order of things, because being cosmocentric it concentrated on materials and forms. The new science is biocentric with concentration on life. Throughout his lecture Professor Geddes used as illustration a large sheet of graph paper which he folded into three or multiples of three. Thus when condemning the separative quality in scientific education, which led, for example, to geographers, economists and anthropologists studying in their separate compartments, he pointed out that the geographer dealt with Place, the economist with Work and the anthropologist with People, and yet these are not three but one. For Place would not be as it is save for the People and their Work, and Work would not be as it is save for the Place and the People, nor the People save for the Work and the Place.

In passing it may be noted that Professor Geddes paid tribute to Ruskin as our greatest political economist, and dismissed modern schools of economy as temples of the god Mammon.

Another interesting trinity, which the lecturer reminded psychologists, though three in its aspects is one in reality, was Senses, Experience and Emotions,—the senses being our means of contacting experience in order that we may express ourselves in emotions, and so on. Education, he concluded, must discover how to return to the simplicity of the child, it must be synthetic, and not analysed into separate compartments. It might be that Education would again recognise the existence of the Nine Muses, remembering that while each of the nine had its own sphere, it was

linked indissolubly to the other eight, as followers of or modes of expression of Apollo, god of Beauty and of Light.

At another session Mr. Henry Wilson spoke on "The Creative Impulse Suppressed." In the case of Mr. Wilson as in that of Professor Geddes it is difficult to pass on to others the inspiration of his thought. Starting from a different viewpoint, that of the artist, Mr. Wilson is equally clear both in his destructive and constructive judgment of Education. By the way it is interesting to note that whereas Professor Geddes, the man of science, becomes philosopher and emphasises the unity of thought, which should result from educational process, Mr. Wilson, the artist, becomes the practical man and urges that all along the educational process should be "creator-making." Mr. Wilson holds that in every child there is the urge to make things. Yet modern school-life imposes on children thousands of hours of immobility. We fail even to distinguish between the visual and the auditive type of mind. Our housing difficulty means that mothers must get rid of their children for several hours a day, thus the creative instinct of simple household work is suppressed. Later the craving for craft instruction, necessary even for the intellectual type if it would remain balanced, remains unsatisfied. "Industrial mechanism," said Mr. Wilson, urging an unforgettable metaphor, "is the Minotaur of modern life: I don't know where Theseus is, but when the need is greatest the Saviour is at hand." On the constructive side he urged that school should be to the child an extension of the home, as the home is an extension of the mother's body. In such a school knowledge, instead of being static as it is to-day, will become dynamic, a power to meet social need; and culture will mean growth, which shall bring forth the fruits of the spirit for the benefit of others.

Miss Lena Ashwell, who spoke in the Shakespeare Memorial Theatre, pleaded for Drama. She urged that Drama afforded a means of self-expression. Difficult children, boys, for instance, who are a terror of the streets, have found an outlet in endeavouring to live in some character of a play and express that character in their own vivid way. In such an effort they forgot



themselves or rather controlled themselves in order to express a character other than their own. The second part of her speech Miss Ashwell devoted to a plea for the resurrection of the stage in this country. The Once-a-Week actors, a remnant of those who performed in France during the later years of the war, organised by Miss Ashwell, visit certain London suburbs (at the invitation of the Labour Mayors) presenting drama as the artist-actor would present it. She begged that these efforts might be made known for our own sake, and for the sake of a noble profession, which has suffered prostitution of recent years.

This report must pass over Dr. Olive Wheeler's gifted exposition of modern Psychology with its timely warning that psycho-analysis should be left to the expert.

Mr. Dhan Gopal Mukerji struck a note of beauty in his talk on "Religious Life in India." We need to be told again and again that religion is the very breath of India. Learnt at the mother's knee, the habit of meditation is acquired first by imitation, gradually the child learns in meditation that the soul rises to meet and merges in the Over-Soul.

"The Recreative Activities of the Spitalfield Weavers" Mr. E. G. A. Holmes showed to be proof-positive that the workers of the world could make profitable use of their leisure. For nearly a century work and wages among the silk-weavers were such as enabled them to have leisure and enjoy it. They had their Mathematical and Historical Societies, their Floricultural and Entomological Societies (they were in 1840 the first entomologists in the kingdom). They had a Reading Society, a Musical Society and Columbarian Society. They were breeders of canaries and spaniels (splashers). Mr. Holmes believed that the workers would at first use their leisure in going in more rigorously for their usual pleasures, whippet racing, pigeon fancying, gardening, football matches, etc. But gradually the desire for further self-education would arise from themselves.

"The Dalton Laboratory Plan of Self-Education" was explained by its official exponent in this country, Miss Parkhurst. She has elaborated the scheme in recent issues of *The Times Educational Supplement*, and an attempt to sketch it here would but give a false impression.

The Conference was brought to a close by Mr. John Drinkwater's address on "The Nature of Poetry." He read certain unpublished poems, lyric gems. Poetry, he said, like other forms of art, took experience, moulded it, made it clear, understandable, perfect in form and design. For a little while we were privileged during this address to look into the heart of a poet.

It is well nigh impossible to put into words the value of the Conference apart from lectures and discussions. The meeting with those whose experience runs in lines very different from one's own, the inspiration affected by chance words, the very presence of some teachers,—to note widely different examples, Professor Culverwell, of Dublin University, and Mr. Norman McMunn, "drunk with the wine of freedom" (to use his own description of himself) heads and assistants from all types of schools in all parts of the kingdom, all these combine to leave an indelible mark upon our future thought and work.

One plea only would I make and that of our brothers in the profession, will you show that you too believe in the work you have chosen, and join the few who represent you at this Conference, so that we may learn of one another, men and women, how best to help the children to develop to the full every capacity within them?

P.S.—Excellent reports of the Conference may be found in the *Stratford-on-Avon Herald* for August 5th and August 12th. The Secretary of the New Ideals in Education Conference is Miss M. B. Synge, 24, Royal Avenue, S.W.3.



# A Blunder in Analysis

By William Platt.

(Author of *Child Music*, *The Joy of Education*, &c.)

In this brief paper I do not propose to discuss Psycho-analysis, but merely to touch upon one point raised largely by Psycho-analysts, and of general interest to all psychologists. In Psycho-analytical treatises one usually meets with a detailed account of the curious types, the Sadists and the Masochists, one of whom takes pleasure in inflicting pain, or in seeing it inflicted, and the other of whom finds an inexplicable satisfaction in receiving pain. We are told that the first derives his pleasure in the feeling of superiority that he thus gains, while the second obtains a bizarre gratification from his humiliation. We are also told that there is, in all of us, something of the Sadist and something of the Masochist.

All psychologists will of course admit the symptoms, but I wish here to make a somewhat detailed examination of the instincts and emotions underlying the symptoms. Long and intimate acquaintance (as a head master) with the ways of children fits me, I think, for this task, for children betray themselves more readily than adults.

To begin with the Masochist: Does any human being really take pleasure in his own humiliation? Is it not rather that the appearance is deceptive? Take the very familiar instance of the boy who says, "I would rather be whacked than *pi-jaw-ed*." Is that boy a typical Masochist, and what is really in his sub-conscious mind? The boy has done something wrong; he is, to that extent, humiliated. So long as the master lectures him, he is completely under a cloud. But if he submits to punishment and bears that punishment bravely, a new element has entered in. He has re-established himself in his own eyes and in those of his friends by the bravery with which he has accepted his ordeal. Masochism, I am convinced, is not a mysterious pleasure in humiliation, but rather an acceptance of an

opportunity of re-establishing a character that has been injured by a false step. This makes it at once understandable.

Let us take a few instances at random. The history books tell us that Marie Antoinette made serious blunders in her life-time, but largely redeemed them by the heroism of her death. In the old days of public executions, the friends of the condemned man used to beg him to "die blue," that is to say, to turn himself from a figure of scorn into a figure of heroism. The more one thinks of it, the clearer it becomes. Take a different case, this time from the poor (who are usefully frank about their emotions);—I have more than once overheard a young woman say to her lover, on the brink of marriage, "If I make bad mistakes, you must whip me, you know." Apparently here is the very abnegation to which the Psycho-analyst refers. But underneath, in the woman's sub-conscious, her instinctive logic tells her that whereas a bad blunder might lower her seriously in her husband's eyes, a readiness to take punishment for it cheerfully will be the swiftest way to re-establish herself. Similarly, humility under a deserved scolding is sometimes a means of restoring our self-respect; though apparently a form of self-abnegation, it is more really a method of self-re-instatement. It is both more normal and more truly good for us to be self-respecting rather than self-depreciating, and I have no personal hesitation in ascribing all Masochistic symptoms to the above-stated causes.

The cringing of a weaker person before a bully is of course a very different thing. This is quite devoid of that peculiar bitter-sweet flavour that accompanies the Masochistic feeling. The man who cringes before a bully is an enforced hypocrite; hatred and revenge are the real underlying feelings, but fear compels concealment of



## Book Reviews

**Give me the Young.** By Edmond Holmes.  
[London: Constable & Co. Pp. 148.]

There are many of us who still look backward with grateful remembrance to the appearance of Mr. Holmes' first book on education, *What is and What Might Be*. It came like a fresh breeze blowing over a stale and faded world and just as after copious rain the parched and arid land revives and breaks into blossom again, so under the unsealing influence of his book the long-pent-up stream of educational life began as it were for a time to rush forth anew. Since the date of *What is and what might be*, several books have issued from his pen—one, I think, in almost every year, and in them he has gone on developing his high theme. Each volume has carried forward the argument, and each is bound to each by the unifying thread of a philosophy as simple and direct as it is profound. Most educationists, indeed most men and women, keep their philosophy or their religion, whichever name they prefer, in a compartment shut off and hermetically sealed from their practice and their life. Mr. Holmes is one of the happy few whose philosophy is held so deeply and felt so intimately that it lights up and reveals not only the meaning of his own life but all the inner purpose and striving of the universe. Education is life and life is education. There is no sharp cleft between the two as in the mind and actions of the average 'sensual' man. And life is growth and therefore any education that fails to see that growth is everywhere and everything inevitably fails, and failing produces that dissatisfaction and unrest, both inwardly and in the external world, which is so marked a feature of our modern life and which found its inevitable issue in the recent war. But growth of what kind and to what end? For there are bad growths and good growths, there is the malignant growth in the psyche—the spirit—just as in the body, if indeed the latter be not the outward manifestation of the former. And it is in this

respect that Mr. Holmes' outlook is so wide and so satisfying. He refuses to put any limit to growth; it is indeed precisely the putting a limit that produces the poison and the malignancy. Our horizon is not fixed or definite but expands and must expand for ever and for ever while we live—because it is infinite. Directly we say 'Here is the end,' 'This is the final achievement,' we have missed our way, we have mistaken the whole purpose and object of life and sadly and dejectedly we must retrace our footsteps and try, by whatever means we can, to strike into the right path again. Hence the evil, the poison of dogma, of a fixed and mechanical creed and concept; it stunts and arrests development, it describes a closed circle from which there is no escape, it builds a prison house against the bars of which the soul—the real self—beats and maims its ineffectual wings. As in Sterne's pathetic story of the starling it reiterates the forlorn cry 'I can't get out—I can't get out!'

Such in outline, but of course in bald and unsatisfactory outline, is the teaching of Mr. Holmes, and such is the main lesson of *Give me the Young*, the latest but not, I feel sure, the last fruit from a tree which, in the ordinary acceptation of the world, may be called old, but which in the real meaning blossoms with a perpetual youth. For youth is of course not a matter of years. Some are born old, with others the mental arteries stiffen and decay long before their appointed season. A very few like Mr. Holmes preserve their youth, their enthusiasms, their essential optimism to the very end—if there be an end. It is needless to expatiate on the contents of the book. All those who really believe in education will read it for themselves. It were greatly to be desired that all education authorities would immediately place it on the requisition list of every school in the land. It is primarily addressed to the elementary teacher not only because Mr. Holmes' experience has been won mainly in elementary



schools, but because he rightly sees that in them lies the chief hope and promise of the future. Elementary teachers are free, if only they knew it; their hands are not tied by examinations, and in these more enlightened days the inspector is no longer a tyrant and an inquisitor. And yet I hope that Mr. Holmes does not think that secondary schools are past praying for. I am sure that is not his meaning, but he realises that until they shake themselves free from the examination yoke which is slowly but surely choking and paralysing their very lives they will be like the unthinking labourer who ploughs the illimitable sand in the hope of one day reaping an abundant harvest. Not of course that there is not movement, even growth in the secondary schools. That is the tragedy of the situation. The authorities like Virgil's savage king have shackled a corpse to a living person—the rigid corpse of the examination system to the living, breathing, struggling spirit of the schools. To such a business indeed there can be but one end. But I refrain from enlarging on this point. . . .

It may, and probably will, be objected to Mr. Holmes' denunciation of the educational outlook of the day, that he is far too sweeping, that he exaggerates greatly, that much good work, in spite of all, is being achieved in the schools, that seed is being sown which in time, if we do not become weary, will grow to something good. And this objection is valid till one remembers that in a comparatively short book he was bound to insist on the evil. It is not addressed to the righteous. No doubt there were many righteous persons in that 'world' against which Christ so sternly warns his disciples. How dreadfully Christ must have exaggerated! An excellent case might be made out for the Pharisee! . . .

Finally I should like to call attention not only to the depth and wisdom but to the sanity of Mr. Holmes' book. He is of course an enthusiastic friend and advocate of freedom, but he is not as those who have drunk of its strong wine and become so intoxicated that they have lost their reason. He is not one who believes that the teacher should abdicate his position and allow his pupils to dictate his policy. What great teacher ever did? Imagine Socrates, the Buddha, Christ, 'teaching' in that way!

And how can the real teacher sink his personality—that personality which is the very essence of his work? He will refrain of course from depressing the personality of his pupils but if he has not come to give of his own experience and give abundantly, he had better have never come at all.

Certainly it is because modern education believes far too much in systems and syllabuses and results and dogmatic instruction from the teacher that it has failed. But there is no deliverance through anarchy. There can I think, be no other remedy than a philosophy and practice in accordance with Mr. Holmes' ideal.

E. SHARWOOD SMITH.

**The Care of the Adolescent Girl.** By Phyllis Blanchard, Ph.D. (Kegan Paul, Trench, Trubner & Co., Ltd., 7s. 6d.).

Short prefaces by Dr. Mary Scharlieb and Prof. Stanley Hall serve as introduction to a remarkable study of the mental and emotional life of nascent womanhood. Basing her analysis upon the conception of human development resulting from the psychological theories of Hartmann, Bergson, Freud and Jung, Dr. Blanchard brings an eminently critical and humane spirit to bear upon the great problems of girl adolescence, with its struggle to emancipate itself from the domination of personal, social and hereditary influences and its longing for emotional experience.

After discussing the physical changes undergone at adolescence, the author proceeds to a delicate and minute study of the mental and emotional needs and aspirations typical alike of healthy and of neuro-pathic girlhood. The latter is indeed shown to be the outcome of a failure to find suitably "sublimated" channels for the vital instincts of sex, self-assertion and expression; a theory with which the work of the psycho-analyst has made us familiar, but which is here presented from a specifically educational point of view. Teachers, parents and guardians, to whom the book is addressed, are urged to examine the possibilities of sublimation afforded by the average curriculum both at home and at school of the girl adolescent, and to see whether opportunities of self-development and expression could not be increased through a humanising of many of her usual studies.

From a careful examination of manifold data taken from actual experience at school and college, one fact emerges pre-eminent, namely, that at no period in human existence is the cultivation of the Arts—the impersonal expression of emotion—more essential to harmonious development, than during the exceedingly changeable age of adolescence. And though this statement occurs in a book devoted to the study of the girl, we have no hesitation in asserting that it holds good for the boy also, a fact which "new schools" recognise.

Through a succession of well-developed arguments and examples, Dr. Blanchard directs the



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reader's attention to the numerous possibilities of 'sublimation,' the hindering or encouragement of which may well be regarded as the test of education. That both the will to power and the love desire of the adolescent girl should increasingly find self-reliant means of expression, is more than ever desirable in an age when marriage has ceased to be either the goal of her ambition or her destiny. But to enlarge upon this theme would be to encroach upon a territory already admirably occupied by a book which readers of THE NEW ERA should welcome.

D.E.H.

**The Joy of Mountains.** By William Platt.  
G. Bell & Sons., Ltd., 1s. 9d.

THIS is a pleasant little book, and, so far as things scholastic are concerned, a welcome sign of the times. Mr. Platt has collected a variety of useful information about mountains the world over and imparts it in a manner well calculated to attract and interest children. The scientific interest is given a due share of prominence, but the author emphasises, and quite rightly, the appeal that mountains make to our sense of the beautiful and the sublime. Mr. Platt evidently loves mountains and all who belong to his fraternity will be grateful to him for his attempt to inculcate a feeling of awe and admiration for them in the minds of countless little school children who, alas, will never have an opportunity of seeing real peaks for themselves. The illustrations are good and very carefully selected.

E. DE N.

**The Reign of Relativity.** By Viscount Haldane. London: John Murray, 1921. Pp. xxiii., 430.

THE work of Einstein, besides its own intrinsic interest and importance, has helped powerfully, along with the writings of the New Realists, to bring the physical and mathematical sciences into closer relations with philosophy. Lord Haldane has skilfully seized this opportunity of supplying a fresh exposition of the general philosophical theory of relativity. In doing this he has shown remarkably wide intellectual sympathies and much accurate knowledge, both in the sciences and in philosophy; and has shed new light on old ways of thinking, as well as on more recent developments. Starting with a lucid account of Einstein's discoveries, he is led on to a discussion of the place of relativity in knowledge and reality, in connection with which he passes instructive

criticisms on the doctrines of Bradley and Bosanquet, Bergson and the New Realists (especially Alexander and Russell). He gives also a critical account of some older writers, notably Aristotle, the line of thought from Locke to Hume, Reid and Kant, leading up from these to the Hegelian reconstruction, which in the main he accepts as final, though not without some shrewd critical comments. It is, I think, to be regretted that he has taken no account of the work of Comte. In the closing chapters he applies his ideas in an interesting way to the foundations of social theory, to the conceptions of God and immortality, and even to the problems of education. On everything that he touches his statements are weighty and judicious. The treatment is rigidly scientific throughout; but it is relieved by occasional literary illustrations from Goethe and other poetic seers. There is probably no book from which so adequate an idea of the principle of relativity in all its aspects can be derived. The earlier and shorter work by Mr. Wildon Carr, however, (based rather on Leibniz than on Hegel) might with advantage be read along with it.

J. S. MACKENZIE,  
(Late Professor of Philosophy,  
Cardiff University College).

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